



THE JOURNAL
OF THE MOSCOW
Patriarchate



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4 THE JOURNAL
OF THE MOSCOW PATRIARCHATE
УЧЕНИЯ МОСКОВСКОЙ ПАТРИАРХИИ

No.11

MESSAGE

From Patriarch PIMEN of Moscow and All Russia
to Nyborg-VII Assembly of the Conference of European Churches

others and sisters, beloved in the
participants in the 7th Assembly
Conference of European Church-

that doeth truth cometh to the
that his deeds may be made
est, that they are wrought in God
(3. 21): this is what the Gospel has
y on the subject of the theme
n for this assembly, stressing the
e service of Christians in the cause
ace amongst men. Both in the
of Christian unity and in obedience
e words of the Apostle, we must be
of the word of Revelation (Jas.
0 or (and it comes to the same
0 of the truth, in the hope that the
of Christ will give us understand-
n the present and the future to
God's plans for the benefit of the
e of mankind. With all this in mind,
ehalf of the Russian Orthodox
ch we send our blessing and prayer-
ood wishes to the participants in
th Assembly of the Conference of
ean Churches, viewing it with
ication as a European Christian
which should burn with brotherly
d in the communion and concorde
e of the representatives of the
ches.

ere is much that we would wish to
to this ecclesiastical forum both
the longed-for unity of all Chris-
and about our joint service to
le of Europe and of the whole world
eet their daily needs, for our words

are inspired by the conscience and will
of the plenitude of the Russian Church.
We will, however, confine ourselves to
a few words so as not to try the loving
patience of our brothers gathered in
Engelberg. Most important of all is prob-
ably the fact that we are all taking
our part in the conference as Churches
of Christ, representing the specific
views of each Church and the opinions
of our communities, closely linked with
the peoples and states of the continent
of Europe. We place great value upon
our specifically ecclesiastical responsi-
bility, the work of the Church, our
participation in the business of Europe
on all levels of ecclesiastical life, right
down to the smallest village parish.
One feels that the task of the Conference
of European Churches both now and in
the future, is not so much to be con-
cerned with the administrative centra-
lization of the structure of the con-
ference as to apply all our efforts to
activating the Churches' energy to
restore Church unity and serve the good
of humanity.

We find great cause for joy in the
fact that the Conference of European
Churches has recently been devoting
the needed attention to the question
of European peace, security and coopera-
tion. We see the raising of this ques-
tion at the current assembly as both
timely and necessary, and we consider
that the support of the Christians of
Europe is important to guarantee the

success of the Conference on European Security and Cooperation, so as to bring about its third stage, at summit level, as soon as possible. We wish all success to the Vienna talks on the reduction of armed forces and weapons in Central Europe. We share the concern of the Conference of European Churches as regards the raising and resolution of the question of peace in Europe and throughout the world and hope that the assembly will make authoritative statements on all these subjects. At the same time we must not ignore those circumstances which continue to cast their shadow over the favourable development of international relations in Europe: the unsettled state of Cyprus, the continuing tension in the Middle East, and the explosive situation in Northern Ireland. In this connection we cannot but regard with sadness the attempts of certain circles in Western Europe to delay the progressive movement towards peace, sow the seeds of discord and distrust among Europeans and even bring back the evil days of the "cold war." We are convinced that it is the duty of the European Churches, for love of Christ, to assist in any undertaking that will lead to peace, mutual understanding and cooperation; and under the banner of struggle against sin, to fight actively social, economic and political evils wherever they raise their head, bringing enmity and discord into the life of the European continent.

Our preaching of the Gospel in the contemporary world demands, as we see it, that we lay stress upon Christian responsibility in the personal and social spheres.

We note with satisfaction the way in which the Churches of Europe have done much to further the mutual under-

standing and cooperation among peoples of different countries of continent, helping in this way to ease the tension among them. We must support the various forms of this cooperation with all the means at our command. Of special significance in time is cooperation to protect the environment, and in space research to find new sources of energy and resources and to prevent and cure diseases, and so on. The assembly will no doubt take into account these and other urgent problems facing the peoples of Europe and of the whole world.

We must not, of course, forget about our brothers in the so-called Third World, those who have not yet achieved the necessary minimum standard of living for the "quality of life" and who still exist under conditions of colonial and racist oppression. We can make of our arms reduction a source of aid to those who are still lacking economic, technological and cultural potential.

Our Christian duty is to remind people constantly of their duties and responsibilities; for the Christian life, Christ's example, is one of constant self-sacrificing fulfilment of one's duty before God, one's neighbour and one's own salvation.

In all truth, *God hath called us to peace* (1 Cor. 7. 15).

May the work of those taking part in the Nyborg-VII Assembly, delegates from the Churches of Europe, be successful and lead towards unity in Christ and the establishment of peace on our continent and throughout the world. *Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven* (Mt. 5. 16). Amen.

+PIMEN, Patriarch of Moscow and All Russia

Moscow,
September 10, 1974

Letter to the Editor

Kindly convey my cordial thanks to the arch-pastors, clergy and laymen who have sent me their greetings on my name day.

Patriarch PIMEN

October 10, 1974

Decisions of the Holy Synod

session of the Holy Synod of September 3, under the chairmanship of the PATRIARCH. CONSIDERED: the question of the Moscow Patriarchate representation to the Patriarch of All and All the East.

COLVED: (1) that His Grace Bishop **Anatoliy** of Lithuania be appointed representative of the Moscow Patriarchate to the Patriarch of Antioch and All the East and be given the title of Bishop of Zvenigorod;

that Bishop **German** of Vienna and Austria be appointed Bishop of Vilna and Lithuania;

that Bishop **Viktorin** of Perm and Solikamsk be appointed Bishop of Vienna and Austria;

that Bishop **Nikolay** of Kursk and Belgorod be appointed Bishop of Perm and Solikamsk;

that Bishop **Chrysostom** of Zaraysk, Vice-Chairman of the Department of External Church Affairs, be appointed Bishop of Kursk and Belgorod.

CONSIDERED: the situation in the West-European Exarchate.

COLVED: (1) that Metropolitan **Nikodim** of Leningrad and Novgorod be appointed Patriarchal Exarch to Western Europe;

that the Patriarchal Parishes in Italy be under the jurisdiction of the Patriarchal Exarch to Western Europe.

CONSIDERED: the question of the Diocese of Veliki Ustyug.

RESOLVED: (1) that Archbishop **Mikhail** of Vologda and Veliki Ustyug be appointed Archbishop of Tambov and Michurinsk;

(2) that Bishop **Damaskin** of Tambov and Michurinsk be appointed Bishop of Vologda and Veliki Ustyug.

HEARD: a report by His Eminence Metropolitan **Nikodim** of Leningrad and Novgorod regarding his participation in the session of the Executive Committee of the World Council of Churches in West Berlin, held on August 6 this year.

RESOLVED: that the report be noted.

HEARD: a report by His Eminence Metropolitan **Yuvenaliy** of Tula and Belev, Chairman of the Department of External Church Relations, on the session of the Central Committee of the World Council of Churches in West Berlin, held on August 11-18.

RESOLVED: (1) that the report be noted;

(2) that the stand taken by the Russian Orthodox Church representatives at the sessions of the Central Committee of the World Council of Churches be approved;

(3) that Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations, be entrusted with the preparation of the list of names for the Russian Ortho-

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dox Church delegation to the Fifth General Assembly of the World Council of Churches in Nairobi, Kenya, November/December 1975, and submitted to the Holy Synod.

HEARD: a report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations, on the celebrations for the 25th anniversary of the Deanery of the Hungarian Orthodox Parishes of the Moscow Patriarchate in Hungary which will take place in Budapest, November 22-29 this year, and on the return visit to the Ecumenical Council of Churches of Hungary.

RESOLVED: (1) that the report be noted; (2) that the following be appointed as delegates to Hungary:

1) His Eminence Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations—head of the delegation; 2) His Grace Archbishop Ionafan of Kishinev and Moldavia; 3) Archpriest Nikolay Gundyaev, Vice-Chairman of the Department of External Church Relations and docent at the Leningrad Theological Academy; 4) Protodeacon Bogdan Soiko, teacher at the Leningrad Theological Seminary.

+PIMEN, Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

+NIKODIM, Metropolitan of Leningrad and Novgorod

+FILARET, Metropolitan of Kiev and Galich, Exarch to the Ukraine

+SERAFIM, Metropolitan of Krutitsy and Kolomna

+YUVENALIY, Metropolitan of Tula and Belev

+LEONTIY, Archbishop of Simferopol and the Crimea

+KLIMENT, Bishop of Sverdlovsk and Kurgan

+SIMON, Bishop of Ryazan and Kasimov

+ALEKSIY, Metropolitan of Tallinn and Estonia
Chancellor of the Moscow Patriarchate

COMMUNIQUE

on the Visit of the Delegation of the National Council of the Churches of Christ in the USA to the USSR

At the invitation of the Russian Orthodox Church, a delegation of the National Council of the Churches of Christ in the USA was in the Soviet Union from August 26 to September 18, 1974. This was the third exchange visit to the USSR by representatives of the National Council, the first took place in March 1956, the second in August/September, 1962.

The present delegation included: the Rev. Dr. Robert J. Marshall, President of the Lutheran Church in America, head of the delegation; Vladimir Berzonsky, Orthodox Church in America; Mrs. Eunice Santana Velez, Vice-President of the National Council of the Churches, Christian Church (Disciples of Christ); the Rev. Dr. Charles C. West, Professor of Theology and Ethics, Princeton Theological Seminary (United Presbyterian Church in the USA); Mrs. Pauline Grant, President of the Women's Missionary Council, Christian Methodist Episcopal Church; the Rev. Dr. Robert C. Campbell, General Secretary of the American Baptist Churches in the USA; the Rev. Dr. Milton K. Curry, President of Bishop

College (National Baptist Convention in the USA); the Rev. Mampre Kouzouian, Armenian Apostolic Church of America; the Rev. Robert Lamar, Moderator of the United Presbyterian Church in the USA; Dr. Dorothy J. Marple, Executive Director of the Lutheran Church Women; the Rev. Dr. Robert V. Moss, President of the United Church of Christ; Bishop James K. Mews (United Methodist Church); Prof. Roy Price, Asst. Prof. of Languages and Comparative Literature, University of Wisconsin, Stevens Point (United Presbyterian Church in the USA); Bruce Rigdon, Professor of History, McCormick Theological Seminary (United Presbyterian Church in the USA); Dr. Claire Randall, General Secretary of the National Council of the Churches; the Rev. Dr. Robert Stephanopoulos (Greek Orthodox Archdiocese of North and South America); the Rev. Dr. Kenneth L. Teegar, General Minister and President of the Christian Church (Disciples of Christ); the Rev. Dr. David R. Hunter, Deputy General Secretary, National Council of the Churches; Bishop J. Clinton

d, African Methodist Episcopal Zion is the Rt. Rev. Jonathan G. Sherman, Bishop of Long Island (Episcopal Church). Raymond Oppenheim, Protestant chaplain US Embassy in Moscow, also took part in programme.

Major purposes of this visit were to deepen contacts which have developed as a result of past exchanges, to engage in theological dialogue and to come to a better understanding of the diversity of the traditions of the Church in both countries.

Delegates acquainted with the religious life in the delegation attended the All-Night Vigil on August 27, the eve of the Feast of the Dormition of the Most Holy Theotokos in the Patriarchal Cathedral of the Epiphany and the Vigil in the Church of St. Pimen the Great on August 9, the name day of His Holiness Patriarch Pimen of Moscow and All Russia. The delegation was also present at the reception given by Patriarch Pimen on his name day.

In Moscow the delegation also visited the All-Union Council of the Evangelical Christians-Baptists and met I. G. Ivanov, the chairman, other leaders of the Council, and attended a meeting of the Moscow community of its.

On August 28, the Feast of the Dormition of the Most Holy Theotokos, the delegation went to the Monastery-St. Sergius Lavra in Zagorsk, where they attended the festal Liturgy in the Dormition Cathedral and the reception given by His Holiness Patriarch Pimen in his chambers after the Liturgy.

During their twenty-three-day stay, the delegation, divided into groups, visited Leningrad, Minsk, Tbilisi, Riga, Tallinn, Yerevan and Erevan, Vladimir and Suzdal, Irkutsk, Lvov, Ochayev, Novosibirsk, Odessa, Pskov, Smolensk, Tula, Kharkov.

American guests were received by the following heads of the Christian Churches in the USSR: His Holiness Patriarch-Catholico Vazgen of All Armenians; Bishop Adalbert Genchi of the Reformed Church in the Zakarpatskaya Region of the Ukraine; His Holiness Catholico-Patriarch David V of All Georgia; Archbishop Janis of the Evangelical Lutheran Church in Estonia; Archbishop Alfred Tooming of the Evangelical Lutheran Church in Estonia. In cities with diocesan centres of the Russian Orthodox Church, delegations were entertained by the local hierarchs.

During their tour of the country the delegates visited various churches and attended divine services. They saw a number of monasteries, convents and theological schools and met representatives of

the clergy and laity. Members of the delegation also met leaders of the Jewish communities in Moscow and other cities.

During their visit to Moscow and other cities, the American guests got acquainted with the social and cultural life of the country, went to museums and other places of interest.

It was agreed beforehand to discuss the major theme, "Jesus Christ Frees and Unites," of the forthcoming 5th Assembly of the World Council of Churches which will take place in November-December 1975, in Nairobi, Kenya. The aim of the discussion was to reach a deeper mutual understanding of the theological and ecumenical aspects of this theme and to strive towards greater cooperation in ecumenical and peacemaking activities. Such conversations have become traditional at these meetings.

The conversations were held in Moscow on September 4-7 and 16-17. They were opened with an introductory address by His Holiness Patriarch Pimen of Moscow and All Russia.

The following religious leaders in the USSR took part in the discussion:

From the Russian Orthodox Church—Metropolitan Nikodim of Leningrad and Novgorod, Exarch to Western Europe, Chairman of the Holy Synod Commission on Problems of Christian Unity and Inter-Church Relations, head of the delegation; Metropolitan Filaret of Kiev and Galich, Exarch to the Ukraine; Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations; Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary; Bishop Mikhail of Astrakhan and Enotayevka; Bishop Makariy of Uman, Administrator of the Patriarchal Parishes in Canada and ad interim in the USA; Protopresbyter Vitaliy Borovoy, professor at the Moscow Theological Academy and consultant to the Department of External Church Relations; Archimandrite Kirill Gundyaev, Russian Orthodox Church representative at the World Council of Churches in Geneva; Archpriest Nikolay Gundyaev, docent at the Leningrad Theological Academy, Vice-Chairman of the Department of External Church Relations; Archpriest Liveriy Voronov, professor at the Leningrad Theological Academy; Archpriest Vasiliy Stoykov, docent at the Leningrad Theological Academy, secretary of the academy's Learned Council; Hegumen Iov Tyvonyuk, a staff member of the Department of External Church Relations; A. S. Buyevsky, Secretary of the Department of External Church Relations; D. P. Oigitsky, professor at the Moscow Theological Academy; A. I. Osipov, docent at the Moscow Theological Academy; N. D. Uspensky, professor at the Leningrad Theological Academy.

From the Armenian Apostolic Church—Bishop Arsen Berberian, Director of the Department of Inter-Church Relations.

From the All-Union Council of Evangelical Christian Baptists—A. M. Bychkov, General Secretary of the Council, and V. G. Kulikov, executive secretary of the magazine "Bratsky Vestnik".

From the Georgian Orthodox Church—Metropolitan Iliya of Sukhumi and Abkhazia.

From the Evangelical Lutheran Church in Latvia—Archbishop Janis Matulis, and the Evangelical Lutheran Church in Estonia—Probst Edward Hark, suffragan archbishop.

Co-chairmen at the conversations were heads of the delegations.

The following sub-themes were taken up during the conversations: "Jesus Christ Frees and Unites: Theological Foundations"—papers delivered by Dr. R. Marshall, the Rev. V. Berzonsky, Metropolitan Nikodim and Probst E. Hark; "Jesus Christ Frees and Unites: Human Rights and Christian Community"—by Dr. R. Moss and A. M. Bychkov; "Jesus Christ Frees and Unites: Implications for World Peace"—by Prof. Dr. Charles West, Metropolitan Yuvenaliy, and Bishop Arsen Berberian; "How Jesus Christ Frees and Unites in the Church and in the World"—by Bishop Dr. J. Mathews and Metropolitan Iliya, and co-reporters: Archbishop J. Matulis and Prof. N. D. Uspensky. The papers by Dr. C. Randall and Protopresbyter Prof. V. Borovoy summarized the questions discussed and proposed that the relationship be continued.

The discussions were held in a spirit of mutual understanding and frankness. They were focused on the christological theme: "Jesus Christ as the Source, Herald and Inspirer of Freedom and Unity." The participants were able to expand the sphere of their agreement regarding the saving mission of Jesus Christ in the Church and in the world. The two delegations agreed that Christ's teaching addressed to the spiritual life of men calls for the rendering of active service of love to every person and to all peoples. In this service Christians must unite their efforts with those of the followers of other religions and all people of good will.

In the discussion on the first part of the theme, "Jesus Christ Frees...", attention was paid to the question of human rights. Both sides agreed that from the Christian point of view basic human rights are a gift of God. They must be realized in Christian communities and guaranteed by society.

In the process of the discussions it became evident that there was further need to study the differences and similarities between the Orthodox doctrine of theosis and the Protestant understand-

ing of justification by faith. It was felt by some participants that this would help to clarify distinctions in the understanding of a number of important theological issues.

In the course of the discussions concerning Christian service to peace among nations the participants thanked Almighty God for the present progress in American-Soviet relations and expressed the hope that it would serve to benefit the whole world. They also stressed the importance of the efforts being made by the two countries in the sphere of strategic arms limitation and other problems of disarmament. In this connection they expressed the hope that the American-Soviet SALT meeting, to be re-opened on September 1 in Geneva, would be successful.

The delegations also thanked the Lord for the positive contribution being made by the Churches of both countries for the development of cooperation and friendship, and the normalization of relations between the USSR and the USA. They acknowledged the need for further cooperation between the Churches of the USSR and the USA in the interest of peace among nations, for further reduction of armaments, and the cultivation of better relations between the peoples of the two countries.

During the discussions of future relations between the member Churches of the National Council of the Churches of Christ in the USA and the Russian Orthodox Church, as well as other Churches and religious associations in the USSR, a number of practical measures were proposed. The invitation of the National Council of the Churches of Christ, a delegation of representatives of Churches in the USSR will go to the United States of America on a return visit in February-March, 1975. It is presumed that this delegation will be headed by His Holiness Patriarch Pimen of Moscow and All Russia.

The delegations discussed possible themes for the conversations which will be held during the return visit to the USA by the delegation of Churches in the USSR.

In the course of the present visit the delegation of the National Council of the Churches of Christ in the USA went to the Council for Religious Affairs of the USSR Council of Ministers where they met its leading officials. They also went to the Soviet Women's Committee. Members of the delegation had a meeting and discussion with several philosophers from the Moscow State University and the Academy of Social Science.

On September 6, Mr. Adolph Dubs, Chargé d'Affaires of the United States of America in the USSR, gave a reception in honour of the delegation of the National Council of the Churches of Christ.

His Patriarch Pimen and members of the delegation of Churches in the USSR were among present at the reception.

September 17, His Holiness Patriarch Pimen of Moscow and All Russia gave a formal reception in honour of the delegation of the Nation-

+NIKODIM, Metropolitan of Leningrad and Novgorod, Head of the Delegation of the Christian Churches in the USSR

September 17, 1974

CHRONICLE

August 13, 1974, Bishop Chrysostom of Zarysk, Vice-Chairman of the Department of External Church Relations, received a group of Catholics from Italy on a visit in Moscow. The group included Father Ernesto Balducci (Rome), Father Enzo Francini (Bologna), and Eudenio Corcini (Turin).

August 16, 1974, Bishop Chrysostom of Zarysk, Vice-Chairman of the Department of External Church Relations, received a group of students from Oslo University (Norway) headed by Aokrost and Peter Bokmann, lecturers at the university.

August 16, 1974, Bishop Chrysostom of Zarysk, Vice-Chairman of the Department of External Church Relations, received the Rev. Miyaki (Japan).

al Council of the Churches of Christ in the USA. Among those invited were numerous representatives of the Christian Churches and religious associations in the USSR, Mr. A. Dubs, Chargé d'Affaires of the USA in the USSR, and representatives of the public in Moscow.

Dr. ROBERT MARSHALL, Head of the Delegation of the National Council of the Churches of Christ in the USA

On August 23, 1974, Bishop Chrysostom of Zarysk, Vice-Chairman of the Department of External Church Relations, received Dr. Eric Staples, Canon of the Anglican Church of Great Britain and Dean of the Anglican Community in Helsinki, who was accompanied by Mr. Spans, First Secretary of the British Embassy in the USSR.

On August 30, 1974, His Holiness Patriarch Pimen of Moscow and All Russia, received Ambassador Antonio de Souza-e-Silva of the United States of Brazil to the USSR, at his request. The ambassador was accompanied by Minister-Counsellor Sizino Pontes Nogeyra and Counsellor Arenius Machado de Freitas. Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations, was present at the reception.



Metropolitan Filaret of Kiev and Galich, and Archbishop Chrysanthus of Eleutheropolis (centre) with Bishops of the Jerusalem and Russian Churches during the All-Night Vigil in the Kiev Cathedral of St. Vladimir on May 25, 1974 (see p. 13).

Services Conducted by His Holiness Patriarch PIMEN

AUGUST-SEPTEMBER

On August 12 (July 30), the Feast of the Holy Martyr, St. John the Warrior, His Holiness Patriarch Pimen celebrated Divine Liturgy and on the eve, conducted the All-Night Vigil in the Church of the Holy Martyr, St. John the Warrior. On the eve of the Commemoration of the Procession with the Holy Tree, August 13, Patriarch Pimen conducted the All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

On August 19 (6), the Feast of the Transfiguration of our Lord, His Holi-

ness concelebrated Divine Liturgy and on the eve, the All-Night Vigil in Odessa Cathedral of the Dormition with Metropolitan Sergiy of Kherson and Odessa; Archbishop Iosif of Ivaniv Frankovsk and Kolomya; Archimandrite Chrysostomos Papadopoulos, Dean of the Alexandrian Podvorye in Odessa; Archimandrite Agafangel Savvin, Rector of the Odessa Theological Seminary and other clergymen. After the Liturgy His Holiness Patriarch Pimen delivered a homily.



His Holiness Patriarch Pimen, Archbishop Aleksiy of Dusseldorf, Metropolitan Yuvenaliy of Tula Belev proceeding to the Dormition Cathedral of the Trinity-St. Sergius Lavra to concelebrate the Divine Liturgy on the Feast of the Dormition of the Mother of God, August 28, 1974

August 25 and September 15, the th and the fifteenth Sundays after Pentecost, Patriarch Pimen celebrated the Divine Liturgy and, on the eve, conducted the All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

August 27 (14), on the eve of the Feast of the Dormition of the Mother of His Holiness Patriarch Pimen together with Archbishop Vladimir of Novgorod and Bishop Platon of Argentina and South America read the Akathistos for the Dormition of the Mother of God at 3 p. m. and at 6 p. m. conducted the All-Night Vigil with the reading of the Office for the Bearing Out of the Holy Shroud of the Mother of God in the Dormition Cathedral of the Trinity-St. Sergius Lavra, and on the feast day concelebrated the Divine Liturgy. Metropolitan Yuvenaliy of Tula-Belev, Archbishop Aleksiy of Düsseldorf, Bishop Makariy of Uman and Bishop Chrysostom of Zaraysk. In the evening His Holiness read the Office for the Burial of the Most Holy Theotokos. On the following day, August 29, in the evening, Patriarch Pimen read the Office for the Burial of the Most Holy Theotokos in the Patriarchal Cathedral of the Epiphany.

September 1 (August 19), the thirteenth Sunday after Pentecost, the feast of the Donskaya Icon of the Mother of God, Patriarch Pimen conducted

the Divine Liturgy and, on the eve, the All-Night Vigil in the Small Cathedral of the Donskaya Icon of the Mother of God in the Donskoy Monastery in Moscow. After the Liturgy His Holiness said the moleben with the reading of the Akathistos to the Mother of God. On **September 6 and 13**, fourteenth and fifteenth Fridays after Pentecost, Patriarch Pimen read an akathistos before the revered icon of the Mother of God "Joy Unhoped-For" in the Church of the Prophet Elijah, Obydensky Lane, Moscow.

On **September 8 (August 26)**, the fourteenth Sunday after Pentecost, the Feast of Sts. Adrian and Natalia, His Holiness Patriarch Pimen concelebrated with Bishop Serapion of Podolsk the Divine Liturgy and, on the eve, the All-Night Vigil in the Moscow Church of Sts. Adrian and Natalia.

On **September 9 (August 27)**, Feast of St. Pimen the Great — the name day of His Holiness Patriarch Pimen of Moscow and All Russia, the Patriarch officiated at solemn service in the Church of St. Pimen the Great in Moscow.

On **September 11 (August 29)**, the Day of the Beheading of St. John the Baptist, His Holiness Patriarch Pimen conducted the Divine Liturgy and, on the eve, the All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

The Name Day of the Patriarch

On September 9, 1974, the Feast of St. Pimen the Great, the Russian Orthodox flock both in our country and abroad gathered together in churches and cloisters to celebrate the name day of His Holiness Patriarch Pimen of Moscow and All Russia. His Holiness led divine services on the name day in the Moscow Church of St. Pimen (Holy Trinity).

On September 8, the eve of St. Pimen's feast day, Patriarch Pimen conducted the All-Night Vigil together with the clergy of St. Pimen's and other churches and anointed the assembled believers with holy oil. Those who attended

the service included Metropolitan Nikondim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe; Metropolitan Filaret of Kiev and Galich, Exarch to the Ukraine; Metropolitan Sergiy of Kherson and Odessa; Archbishop Pitirim of Volokolamsk; Bishop Germogen of Kalinin and Kashin, and Bishop Serapion of Podolsk.

On the feast day itself, long before services had actually begun, the church and the courtyard surrounding it were crowded with believers. The reception which His Holiness had received at the All-Night Vigil was repeated to the festive peal of church bells. His Holiness was met by his concelebrants at the Lit-

turgy fully arrayed in their sacerdotal vestments; Metropolitan Yuvenaliy of Tula and Belev; Protopresbyter Vitaliy Borovoy, Dean of the Patriarchal Cathedral of the Epiphany; Archimandrite Ieronim, Father Superior of the Trinity-St.Sergius Lavra; Archimandrite Nestor, Dean of the Bulgarian Podvorye in Moscow; Archimandrite Abel of the Russian Monastery of St. Pantaleimon on Mount Athos; Archpriest Matthew Stadniouk, Secretary to His Holiness the Patriarch; Archpriest Boris Pisarev, Rector of St. Pimen's; Archpriest Nikolay Petrov, Superintendent Dean of the Northern Church District of Moscow, and other members of the clergy. Members of the church council warmly greeted the Patriarch on his arrival. His Holiness did obeisance before the icon of St. Pimen. After the eisodicon the Primate of the Russian Church was vested according to patriarchal rank: each separate vestment was carried through the Holy Doors to the dais by the officiating priests in ascending order of seniority.

The following attended the Liturgy and joined in the festal moleben: the permanent members of the Holy Synod — Metropolitan Nikodim of Leningrad and Novgorod, Metropolitan Filaret of Kiev and Galich, Metropolitan Aleksiy of Tallinn and Estonia, Metropolitan Serafim of Krutitsy and Kolomna, as well as Metropolitan Sergiy of Kherson and Odessa, Archbishop Pitirim of Volokolamsk, Archbishop Vladimir of Dmitrov, Bishop Mikhail of Astrakhan and Enotayevka, Bishop Germogen of Kalinin and Kashin, Bishop Makariy of Uman, administrator of the Patriarchal Parishes in Canada and ad interim in the United States, Bishop Platon of Volonezh and Lipetsk, Bishop Serapion of Podolsk, and Bishop Chrysostom of Kursk and Belgorod.

Also present in the church were delegates of the National Council of the Churches of Christ in the United States, headed by Dr. Robert Marshall, President of the Lutheran Church of America; Bishop Arsen Berberian, Director of the Department of Inter-Church Relations of the Armenian Apostolic Church, Father Paul Mailleux S. J., Rector of the Collegium Russicum (Rome), and other guests.

Protopresbyter Vitaliy Borovoy delivered a sermon after the Communion Verse.

The festal moleben was conducted before the icon of St. Pimen the Great by His Holiness Patriarch Pimen with the assembly of the hierarchs and members of the clergy. At the moleben Metropolitan Nikodim read the Gospel and Metropolitan Filaret the prayer to St. Pimen. At the end of the moleben, His Holiness, the hierarchs and members of the clergy kissed the holy icon.

Metropolitan Nikodim of Leningrad and Novgorod then delivered an address congratulating His Holiness Patriarch Pimen.

A D D R E S S

Delivered by Metropolitan NIKODIM of Leningrad and Novgorod

Your Holiness,

Desiring to save your soul, you sought in your youth the shelter preferred by our Blessed Abba, St. Sergius. And close to his holy laura, in the cloister of the Holy Paraclete, the Divine Spirit of the Comforter, you received the blessing of Christ's Church on the monastic path, and in making monastic vows before your Blessed Abba you assumed a new name. You sought the monastic way of life because your heart drew you in this direction, thirsting to accomplish spiritual feats; your thoughts illumined by the light of faith in Christ also drew you to this form of life.

But the new and sacred name which you received upon taking monastic vows foreshadowed God's will for your life and pointed out the path of your future activity, directed not only toward the saving of your own soul, but also the salvation of many others whose path you were destined to be. The Greek name you took was Pimen, the same name that borne by St. Pimen the Great.

And the Lord providentially made you the pastor of His large flock. At various stages in your service to the Church you have served the Orthodox people, illuminating it with the grace of Christ and proclaiming the Gospel of salvation. And now, on your nativity day and the Feast of St. Pimen the Great, we join with you in praying

patron saint and mentor, that he before the Lord together with us lead and intercede on behalf of Your Holiness.

name day is usually a personal event in the life of each man. But in family a special event for any one of its members is also a common holiday and has significance for everyone. Today we greet you, Your Holiness, we are confident that we are joined together by the entire Russian flock, not only in our Motherland, but also beyond her borders.

so praying with us today are our Christian brothers from the United States, from ancient Rome and from England. In this we see a beneficent sign that the Lord is strengthening through the efforts of all Christians to serve unity of faith; to serve contemporary man and all mankind, establishing peace and universal brotherhood throughout the world.

It pleased on this day, Your Holiness to accept the heartfelt congratulations of the Holy Synod and the entire hierarchy of our Holy Church, and our heartfelt congratulations on behalf of millions of members of your flock in our Motherland and in diaspora.

We prayed to St. Pimen the Great to that through his intercession he would always protect Your Holiness. now, as a sign of our unity in prayer and of our love for Your Holiness we bring you the icon of your heavenly patron. Pray accept this holy icon of St. Pimen the Great and may we intercede fervently for you and the success of your endeavours. Here Metropolitan Nikodim handed the icon to Patriarch Pimen, which His Holiness accepted and reverently received.—Ed.)

We also bring you this image of the Giving Cross of our Lord and sacramental panagias.

Metropolitan Nikodim also handed Patriarch Pimen two patriarchal panagias and a cross; one of the panagias depicted the Vladimir Icon of the Mother of God—Ed.) May the beneficent intercession of the cross shield Your Holiness in the difficult service of the Holy Church; and may the image of our Lord Jesus Christ, Whom you serve, and this image of the Immaculate Virgin Mary

(a copy of the Vladimir Icon), the Patroness of the City of Moscow, your patriarchal seat, serve as a sign that the Lord is strengthening and aiding Your Holiness, and that the Immaculate Virgin Mary is sheltering you under Her protecting veil.

We fervently wish you “a prosperous and peaceful life, health, salvation and success in all your pursuits” for many, many years to come, Your Holiness, as you continue your service to the Lord Jesus Christ and His Holy Church!

* * *

Then Patriarch Pimen was greeted by the rector of the church, Archpriest Boris Pisarev, who, on behalf of the parish clergy, the church council and all the members of the parish, warmly congratulated His Holiness on his name day.

“We and our entire parish express our profound respect and fervent love for you,” said Father Boris. “We pray with believing hearts to the Lord our God, that He may grant you abundance of strength, both spiritual and physical, to carry out your high and responsible calling as the Primate of the Holy Russian Orthodox Church. We pray that the Lord will preserve you in peace, safety, honour, and welfare, rightly administering the word of Christ’s truth”.

A salutatory address to the Primate of the Russian Orthodox Church was delivered by Dr. Robert Marshall, head of the delegation of the National Council of the Churches of Christ in the United States.

ADDRESS Delivered by Dr. R. MARSHALL

Your Holiness,

For the representatives of the National Council of the Churches of Christ in the United States, it is a privilege to greet you in the name of our Lord on this your name day. We rejoice in being in the Church of St. Pimen on the Day of St. Pimen.

We have seen you as one who has been faithful in prayer leading the worship of the people; we have seen you as one who is a generous host being concerned for our welfare, we have seen you inaugurating the discussions which have been held between our delegations and leaders of the

Church of the Russian Orthodox Church and others from the USSR. On the basis of what we have seen in your leadership, we believe the bishop who gave you the name Pimen chose well. St. Pimen had the reputation of being exceedingly wise, for that reason he became known as the great.

Our prayer today for you is that God may add to that wisdom which you have already demonstrated. We pray that He may give you strength to carry the heavy burdens of your great office. We pray that that strength may be a strength in the true faith and a strength in good health. We pray that wherever you exert your leadership and wherever you go, God will make you His capable witness to the true faith.

Please accept our hearty congratulations on this your name day.

* * *

His Holiness Patriarch Pimen responded in turn to the greetings.

ADDRESS Delivered by His Holiness Patriarch PIMEN

Your Eminences, dear hierarchs, concelebrants and co-worshipers at this service,

Most respected representatives of the National Council of the Churches of Christ in the United States, and our other guests,

Dear rectors and other assembled members of the clergy of the Moscow parishes,

Beloved parishioners of this holy church, the patriarchal cathedral and other churches, who have come here to offer up prayers with us during this service,

I thank all of you for the warm words addressed to me, and most important, for your common prayers on this day, so significant to me personally, and the patronal feast of this holy church.

In the speeches delivered by His Eminence Metropolitan Nikodim and our much-esteemed Dr. Robert Marshall, it was noted that my name, Pimen, which in the Greek means "pastor," was given me by Providence. But I wish to note in turn that when I reflect on my monastic name Pimen, I always consider

the fact that it represents a great responsibility.

God's Providence led me to become a pastor. But if we turn to the Holy Gospel, we hear the admonition of Christ our Saviour that one must be not only a pastor, but a good pastor who is willing to lay down his life for the sake of his flock. It is just this admonition which undoubtedly lays on me a great responsibility as one who bears this name. Am I capable of laying down my life for the sake of my flock? Am I capable of adjusting my activities such that when my flock hear my voice, when I call my sheep by name, when I go before my flock, I lead them to salvation? And am I capable of leaving the ninety-and-nine in order to search for the one sheep which has gone astray?

Dear hierarchs, brothers and sisters, I firmly believe that the power of united prayers will bear good fruit, that these prayers will strengthen me in my endeavour to lead my Russian flock to salvation.

I express my gratitude to you, dear hierarchs — members of the Synod, most reverend diocesan hierarchs and all the members of the clergy — for the constant brotherly help you have tendered to me. This is what constitutes a token of the rightness of my activities. I thank all of you, brothers and sisters, for your prayers, and I ask you to continue to mention my name in your daily prayers, for this also constitutes a token of my activities, and that my labours will receive favour in the eyes of God. Once again I convey my gratitude for the gifts I have received today, which for me will always recall your brotherly love and united prayers on this memorable day.

* * *

The officiating deacons then said: "Many Years."

After divesting, His Holiness Patriarch Pimen came out to the ambulatory, his mantle, congratulated the believers on the occasion of the feast day, and blessed them. He departed from the church to the festal peal of church bells. The Moscow believers and pilgrims from other cities and dioceses stood in a dense crowd in the church square and greeted the Holy Father with warm and heartfelt joy.

The Visit of the Delegation from the Orthodox Church of Jerusalem

A delegation from the Orthodox Church of Jerusalem, led by His Grace Archbishop Chrysanthus of Eleutheropolis, stayed in our country from May 15 to 29, 1974, at the invitation of His Holiness Patriarch Pimen of Moscow and All Russia.

The delegation included: Archbishop Artemius of Neapolis, Archbishop Silvan of Gerasa; Archimandrite Daniel, Rector of the Church of the Holy Sepulchre; Archimandrite Arcadius, Father Superior of the Monastery of St. Stephen the Protomartyr; Archimandrite Cornelius, Rector of the Theological Seminary; Archimandrite Ireneos, and Prodeacons Timotheos and Paisios. The delegation was met at the Sheremetievo Airport on May 15 by the representatives of the Russian Orthodox Church led by Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations. Among the welcoming party was Archbishop Varfolomey of Tashkent and Central Asia, who had been assigned the task of carrying out the programme for the delegation's stay in our country and who accompanied it throughout its visit.

After the guests were settled in their hotel, they proceeded to the Department of External Church Relations where they were received by the chairman, Metropolitan Yuvenaliy of Tula and Belev. Bishop Chrysostom of Zaraysk, Archpriest Nikolay Gundyaev, Vice-chairmen of the Department, and a group of the Department's executives were also present. Cordially greeting the guests, Metropolitan Yuvenaliy expressed his belief that their stay in the country would be both useful and pleasant, and that this visit would serve to develop fraternal relations between the Jerusalem and Russian Orthodox Churches. Archbishop Chrysanthus, the head of the delegation, responded with a cordial speech.

The delegation from the Orthodox Church of Jerusalem was received on the same day by His Holiness Patriarch men of Moscow and All Russia. Arch-

bishop Chrysanthus, the head of the delegation, conveyed the fraternal greetings of His Beatitude Patriarch Benedictos I of Jerusalem to His Holiness Patriarch Pimen and said further that the delegation was happy to be in the Soviet Union and conveyed the blessings of the Holy Sepulchre and the Holy Church of Jerusalem—the Mother of all Churches—to all the believers of the Russian Church.

In the evening the guests went to the Trinity-St. Sergius Lavra. In the Cathedral of the Holy Trinity, Archimandrite Ieronim, Father Superior of the Lavra, warmly greeted his old acquaintances and friends (Archimandrite Ieronim spent seven years under obedience in the Holy Land) and expressed joy at meeting them in the ancient cloister of St. Sergius. After singing a moleben before the shrine of the saint, the guests went to the Moscow Theological Academy and Seminary. They were received there by the rector, Archbishop Vladimir of Dmitrov. On the next day, May 16, the members of the delegation got acquainted with the life of the Trinity-St. Sergius Lavra, went to see the cathedrals and churches, venerated at the Lavra shrines and then left for Moscow.

On May 17, the guests visited the Church of the Resurrection in Sokolniki, Moscow, and prayed before the deeply revered Iberian icon of the Mother of God.

On the same day the guests went to the USSR Exhibition of Economic Achievements and, later on, saw the ancient cathedrals and other monuments in the Kremlin.

On Saturday, May 18, the guests officiated at All-Night Vigil in the Transfiguration* Church in Bolshaya Ordynka Street, where Archbishop Kiprian greeted them cordially.

On the following day, May 19, the 6th Sunday after Easter, of the Man Blind from Birth, the hierarchs and

* It is also known as the Church of the Icon of the Mother of God "Consolation of the Afflicted"—Ed.

clergymen from the Church of Jerusalem concelebrated with His Holiness Patriarch Pimen the Divine Liturgy at the Patriarchal Cathedral of the Epiphany. His Holiness spoke in greeting to the guests. (See address in *JMP*, 1974, No. 9 pp. 8-10). Archbishop Chrysanthus spoke in reply.

On May 20, the guests arrived in Leningrad. They paid a visit to His Eminence Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Holy Synod Commission on Problems of Christian Unity and Inter-Church Relations. Metropolitan Nikodim showed his guests warm hospitality and love. Later they went to see the Leningrad Theological Academy and Seminary, the library and the Academy Church of St. John the Divine. They further visited the Piskarevskoe Memorial Cemetery, the Peter and Paul Fortress and several Leningrad cathedrals and churches.

On May 21, the Feast of St. John the Divine, the guests concelebrated the Divine Liturgy with Metropolitan Nikodim in the academy church. In the evening the members of the Jerusalem delegation officiated at All-Night Vigil and on the next day, the Apodosis of Easter and the Day of the Translation

of St. Nicholas' Relics from Myra Lycia to Bari, celebrated the Divine Liturgy in the Cathedral of St. Nicholas and the Epiphany.

On May 23, the Feast of the Ascension, the guests arrived in Tula. hierarchs and clergymen of the Russian Church participated in the celebration of the Divine Liturgy at the All Saints Cathedral, led by Metropolitan Yuvenaliy of Tula and Belev. On the same day they visited the Church of the Twelve Apostles. Metropolitan Yuvenaliy received the beloved guests from the Land with great warmth and cordiality and accorded them fraternal attention.

On Saturday, May 25, the delegation from the Church of Jerusalem arrived in ancient Kiev. At the station they were met by Metropolitan Filaret of Kiev and Galich, Exarch to the Ukraine and staff members of the Exarchate. The guests visited the St. Florus and Lumen (Florus and Lumen) Consecration and Protecting Veil convocation and in the evening officiated at the All-Night Vigil in the Cathedral of St. Vladimir.

On May 26, the 7th Sunday after Easter, the Holy Fathers of the First Ecumenical Council, the guests and Metropolitan Filaret concelebrated the



Metropolitan Nikodim of Leningrad and Novgorod blessing the congregation with the icon which was presented by the Jerusalem delegation



Metropolitan Yuvenaliy of Tula and Belev and the delegation from the Orthodox Church of Jerusalem in the Church of the Twelve Apostles in Tula

the Liturgy in the Cathedral of St. Vladimir. Metropolitan Filaret cordially welcomed the envoys from the Church of Jerusalem and stressed in his address, that the children of the Russian Church today, as formerly, deeply venerate the Holy Land, sanctified by the feet of our Saviour, and appreciate highly the fraternal relations, which exist from ancient times between the Churches of Jerusalem and Russia. "We also highly value," he went on to say, "the opportunity of praying together with the hierarchs and clergymen of the Sister Church of Jerusalem for universal peace and unity of Churches. We are grateful to the Church of Jerusalem; we remember that His Beatitude Patriarch Theophanus of Jerusalem had attended the consecration of Iov Boretsky, Metropolitan of Kiev, when he visited Kiev in October 1620."

In response, Archbishop Chrysanthus Eleutheropolis, the head of the delegation, said that the representatives of

the Church of Jerusalem were happy to be in Kiev—the Russian Jerusalem, and the Dnieper—the Russian Jordan, and to convey the greetings of the Holy City of Jerusalem. The God of Peace gives peace to the whole world he said, so that the hearts of all peoples might be illuminated.

On May 27, the guests visited the grave of T. Shevchenko in Kanev and the poet's museum.

On May 28, the Jerusalem delegation was back in Moscow. The guests were received by His Holiness Patriarch Pimen in his Moscow residence. His Holiness awarded Orders of St. Vladimir to the members of the delegation and later gave a farewell reception in their honour.

At the reception His Holiness made a speech:

"I greet you, representatives of the Sister Church—Mother of all Churches—from the bottom of my heart. We were happy to see you and are made

sad at parting. You have been with us for two weeks, and we hope that during that time you have had the opportunity to get to know the industrious and peace-loving people of our country.

"In Jerusalem our Lord Jesus Christ redeemed every Christian, who turns to Jerusalem, to His Suffering and Resurrection, from the curse of the law. Therein lies the undying meaning of Jerusalem. It is significant that St. James, 'the Lord's brother', was the first Bishop of Jerusalem. The Holy Orthodox Church and all Christendom regard Jerusalem and its holy places with deep reverence, for great is the feat accomplished by the Church of Jerusalem for almost 2,000 years.

"The fraternal relations between the Russian and Jerusalem Churches have existed for many centuries. The first testimony of this dates back to the 12th century when a Russian icon-lamp was lit in Jerusalem. Since then our ties with the Church of Jerusalem have never been broken. The Church of Jerusalem, regardless of difficulties, has always welcomed cordially and lovingly the Russian pilgrims to the Holy Land. On their part, the Russian Church and her people have made generous donations to the Jerusalem Patriarchate to help it to fulfil its great mission. The Russian Orthodox Mission was opened in Jerusalem in 1847 and has existed there ever since.

"The fraternal relations between our Churches have been strengthened in many ways in the last decades. His Holiness Patriarch Aleksiy had visited the Holy Land twice; it was also visited by the bishops and the laity of the Russian Church, and we, too, have been received with love by the Church of Jerusalem. We surround with love the representatives of the Holy Land who come to the Russian land. When His Beatitude Patriarch Benedictos I visited us in 1968, the event was met with great joy by the Russian Church.

"In 1972, I and the hierarchs and clergymen accompanying me, were guests of the Church of Jerusalem. On our pilgrimage to the Holy Land we met with fraternal hospitality. We regard His Beatitude Patriarch Benedictos as a great figure in the Jerusalem Apostolic Church, who has earned the

love of the children of our Church. recall his visit with warmth and always glad to see him as a guest of Russian Church. Your arrival to us the meetings with you are good omens of the unity of Holy Orthodoxy.

"We are happy that the Russian Jerusalem Churches are striving for peace in the Middle East and in countries where peace is absent as We pray for this together. When Beatitude Patriarch Benedictos was our Patriarchal Cathedral in Moscow he said: 'We pray: May peace reign throughout the world.'

"We shall pray," said Patriarch men in conclusion, "for His Beatitude Patriarch Benedictos I and the entire Church of Jerusalem, and may the Lord strengthen her for ever and ever, we beg your holy prayers for the Russian Church and her children."

In his speech of reply, the head of the Jerusalem delegation, Archbishop Chrysanthus, said that the delegation represented His Beatitude Patriarch Benedictos I, the Holy Synod and the clergy of the Church of Jerusalem and that it had arrived at the invitation of Holiness Patriarch Pimen and with the blessing of His Beatitude Patriarch Benedictos, to make a return visit to Patriarch Pimen.

"We were accorded great honour and hospitality," Archbishop Chrysanthus continued. "Everything we saw and heard exceeded all our expectations and we are filled with great spiritual joy. We feel as though we arrived in our native land and there we met our friends—Metropolitan Nikodim, Metropolitan Yuvenaliy, and Metropolitan Laret. The attitude of the Jerusalem Patriarchate to the Russian Orthodox Mission has always been that of a mother to her daughter. The constant presence of the Mission's members at divine services at the Holy Sepulchre is evidence that relations between our Churches are strengthening."

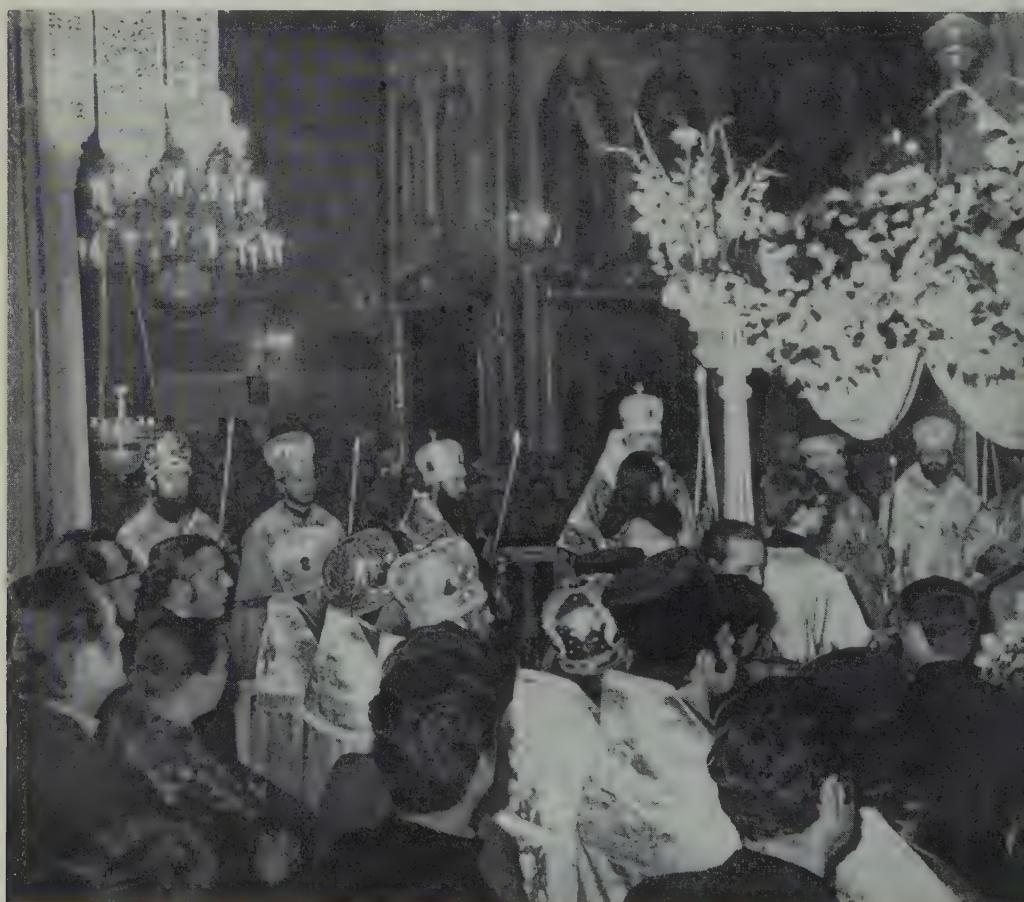
"The Russian Church has surrounded our delegation with great love and care. We officiated at divine services in their churches and venerated the shrines of the saints. We have been to museums and theatres. We visited Moscow, Zagorsk, Leningrad, Tula and Kiev and were accorded consideration everywhere."



His Holiness Patriarch Pimen heading the procession with the Holy Shroud of the Mother of God round the Dormition Cathedral of the Trinity-St. Sergius Lavra, August 28, 1974



From left to right: Bishop Makariy of Uman, Administrator of the Patriarchal Parishes in Canada interim in the USA, Archbishop Aleksiy of Düsseldorf (Exarchate of Central Europe), Metropolitan Iliy of Tula and Belev, Archbishop Pitirim of Volokolamsk and Bishop Chrysostom of Zaraysk d All-Night Vigil on the eve of the Feast of the Dormition, August 27, 1974, in the Moscow P Cathedral of the Epiphany (above). His Holiness Patriarch Pimen reading the Office for the the Most Holy Theotokos in the Dormition Cathedral of the Trinity-St. Sergius Lavra, assisted hierarchs and clerics, August 28, 1974 (below)





Archbishop Chrysanthus of Eleutheropolis and
Archbishop Simon of Gerasa in the Patriarchal
Cathedral of the Epiphany

The acme of love was the attention of His Holiness Patriarch Pimen who re-

ceived us like a loving father receives his children.

"We depart with a feeling of great joy. We desire peace throughout the world and especially in the Middle East. We thank the representatives of the Soviet government for their hospitality. We shall sacredly preserve our memories of Holy Russ. We shall recount in our country all we have seen and heard. We wish," Archbishop Chrysanthus said in conclusion, "such visits to be repeated, so that relations between our Churches, countries and peoples would strengthen and peace would reign in the world."

On May 29, the delegation was seen off at the Sheremetievo Airport by Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations, and other representatives of the Russian Orthodox Church. With wishes of godspeed the guests left, via Sofia, for the Holy City of Jerusalem.

We believe that this visit by the delegation from the Jerusalem Patriarchate will serve to strengthen the fraternal unity of the two Sister Churches and friendship and cooperation between them, for the good of Orthodoxy and for peace among nations.

Archbishop VARFOLOMEY
of Tashkent and Central Asia

NEWS OF DIVINITY SCHOOLS

The Third Group of Graduates from the MTA Precentor Class

At the beginning of the 1969/1970 academic year a three-year course to train precentors for church choirs was inaugurated by decision of the Education Committee of the Holy Synod and with the blessing of His Holiness Patriarch Aleksey of eternal memory. The training of precentors has received especial attention in the Moscow Theological Academy, as in all the other contemporary theological schools. The students gain practical knowledge in conducting and the more able among them attend classes held by lecturers who are themselves experienced precentors. It is five years since these courses

began, and in this time there have been three sets of graduates: in 1972, 1973 and 1974. And now we can do some summing up.

Ever since Russ was Christianized, divine service in her churches has always been conducted in harmonious union by celebrants, lectors and singers. In Kiev Russ there were male choirs in churches from the beginning of the 10th century. Singing in unison has been the normal practice in churches for more than six centuries.

The Russian Orthodox Church, without going against Orthodox dogma, has always allowed new interpretations

of the truths of Christianity when she felt they were needed, enriching and showing the profundity of these truths in conformity with the contemporary spiritual self-awareness of the faithful as history advances. Thanks to this fact church singing, like the rites, paintings and architecture of the church, has gradually changed in form over the years from those early days down to the present time.

From the middle of the 17th century the ancient ecclesiastical melodies were arranged for two-, three- and four-part male choirs with the gradual introduction of boy descants and altos.

In 1880 (at the instigation of Aleksandr Andreyevich Arkhangelsky, composer of sacred music, lecturer and public figure) women's voices were introduced into church choirs for the first time, and to this day it is the mixed choir that is most common in Orthodox churches both at home and abroad.

The potential afforded by a mixed choir inspired leading composers of the day to write colourful polyphonic works, profoundly expressive of the texts of prayers and hymns. Through them the prayerful singing of the Russian Orthodox Church has become famous throughout the world.

For a long time the view was sacrosanct that Russian church singing was founded upon Byzantine Greek music, and that the former developed under the constant influence of the latter. The composer and theorist Stepan Vasilievich Smolensky, author of "A Course in Choral Music," analyzing the structure of the ancient Russian ecclesiastical melodies of folk songs and tunes proved that, on the contrary, Russian ecclesiastical music is rooted in particularly and uniquely Russian musical forms.

In his monograph "Ancient Russian Singing" (Moscow, 1971, 2nd ed.) Professor Nikolay Uspensky of the Leningrad Theological Academy writes: "Since Christianity in Kiev Russ existed for at least a hundred years before it was officially adopted as the state religion, it follows that there was singing as well..." Later the professor speaks of the close ties in ancient Russ between ecclesiastical and folk art, explaining that "in the 11th century Russian singing had, as far as we can

judge, gained little independence. The first task facing a singer was to master the rudiments of Byzantine singing. It is only from the 12th century onwards that Russian singing began to find its own feet in both its basis and the form by which it is distinguished, and developed its own unique style based upon its close ties with folk art."

In the words of St. Paul, the Orthodox Church says: *Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord* (Col. 3. 16). The task of precentor is to bring the meaning and significance of what is being sung to the minds and hearts of the congregation and create an atmosphere of devotion for their communion with the Almighty.

It is this complex task that is constantly before the lecturers and students of the Moscow Theological Academy's precentor classes. His Holiness Patriarch Pimen, himself an authority on ecclesiastical music, gave a favourable evaluation of the results of examination for the first group of graduates from the precentor class on November 30, 1972, at which he was present (see *JMP*, 1973, No. 3, p. 20). The rudiments of theory, harmony, solfège, choral singing, piano, voice training, sight-reading, history of church singing, violin (optional), conducting. The list of subjects studied is in itself enough to convince us of the wide circle of knowledge attained by those who graduate from the course.

The school of church singing taught and practised by Nikolay Vasilievich Matveyev, director of the precentor courses, himself one of Moscow's best known precentors, could be termed the Moscow school of church singing which in its day revived the Russian Znamenskaya chant. Matveyev's work is based upon profound religious feeling coupled with the desire to reveal as fully as possible the meaning and essence of the music being performed and to bring home the idea behind it to the faithful. For twenty-five years, without a break, he has been precentor of the famous choir of the Church of the Transfiguration in Moscow, on Bolshaya Ordynka Street.

the training of young precentors in our church is in the hands of an inspired and dedicated musician, unstinting in his efforts to pass on to his students his sensitive feeling for the music. And all these qualities were shown to the best in the solemn and restrained performances at the final examinations for this third group of graduates from the precentor courses which took place on June 6, 1974, in the Assembly Hall of the Moscow Theological Academy. The examination included the conducting of a mixed choir at Divine Liturgy in the Academy Church of the Protecting Veil, the singing of sacred music in the Assembly Hall, and the presentation of an essay on the works performed at the examination.

In 1974, those who finished the courses were Deacon Dimitriy Khlyupin, and students of the academy, Father Vyacheslav Polyakov and Vissarion Sinitsyn. Set pieces for the examination were verses from the Psalm, "Lord, Have Cried," the refrain and the first Sunday sticheron, the Sunday troparion in the Kiev chant, and an antiphon in the Greek chant (the tones for all three performers were different).

Deacon Dimitriy Khlyupin sang the antiphon "Praise the Lord, O My Soul" in the Greek chant arranged by Aleksandr Kastalsky and Arkhangelsky's "Lord, Hear My Prayer."

Vissarion Sinitsyn chose the antiphon "Praise Ye the Name of the Lord" in the Znamenny chant, arranged by Chesnokov, and Dmitriy Bortnyansky's "I Will Praise the Name of my God."

Father Vyacheslav Polyakov sang "O Joyful Light" in the Kiev chant, arranged by Chesnokov, and Arkhangelsky's "Hearken unto My Prayer, O Lord."

Besides their good reading of complex choral scores and the solemnity and restraint which marked their performance as a whole, all those graduating demonstrated that quality which is the most important of all for a precentor, the ability to penetrate to the essence of what they are singing and to the idea expressed in the sacred text before them.

Deacon Dimitriy Khlyupin succeeded in conveying the radiant and festive quality of the hymn of praise, "To the

Creator of All Things," and the devotion and warmth of Arkhangelsky's masterpiece, "Lord, Hear My Prayer."

Vissarion Sinitsyn rightly grasped the idea behind Chesnokov's arrangement of the antiphon in the Znamenny chant "Praise Ye the Name of the Lord" with its call to those at prayer and its quiet "Alleluia" like an echo from the depths of the Old Testament. He also gave a convincing interpretation of Bortnyansky's work, with its mounting call to extol the Lord "I Will Extol Him with Praises," and to stand firm in the truth of Christ, "And the truth of the Lord endureth for ever."

And Father Vyacheslav Polyakov brought forth the truly Orthodox meaning of the hymn "O, Joyful Light," and his performance of Arkhangelsky's "Hearken unto My Prayer, O Lord" was truly moving and uplifting, with an especially sensitive rendering of the passage "The Lord will hear me," expressing the Christian hope of the sorrowing heart in God's mercy.

At the end of the examination the rector, Archbishop Vladimir of Dmitrov, said a few words:

"I would like to express my heartfelt thanks to Nikolay Vasilievich, head of the Department of Church Singing, and to all the lecturers, conductors and performers for the beautiful singing which we have enjoyed. Its beauty is especially gratifying in that your performance was the result of much dedicated work on the part of lecturers, students and singers alike.

"Western Christians, with whom we have come into closer and closer contact in recent years, can never really understand to the full why we Orthodox do not use musical instruments in our churches. But what they cannot understand is both obvious and of great import for us, the Orthodox: in the traditions of our divine services and in our church singing we turn ourselves into instruments and praise God on the strings and organs, as it were, of our own hearts. This is really wonderful because good singing, a good choir, is not only a magnificent service to God but also to man, because a choir helps to create an atmosphere of devotion and makes our prayer the more sincere. Through its singing the choir develops

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an awareness of beauty in the faithful, especially a feeling of church-mindedness. When we come into contact with real good singing we, the faithful, learn even more to appreciate our holy, Eastern, Orthodox tradition with its diversity of beautiful hymns and of their rendition.

"For your magnificent rendition and for all the work that has gone into them I thank you with all my heart and wish you the joy of singing to God throughout your life. May God bless you."

Each graduate was presented with a certificate awarding him the title "Church Choir Precentor" and a tuning fork with his name engraved upon it.

Let us conclude our article with the answer given by His Holiness Patriarch Pimen to the following question from Irzi Sura, editor of the Prague newspaper *Ludowa Democratice*: "What would you like to say to our readers on the subject of music in the Orthodox Divine Service?"

His Holiness said:

"Singing is an integral part of every Orthodox service. But in contrast to the practice of Catholics and the Protestants, the Orthodox do not accompany their singing at the service with instruments. We sing both ancient melodies dating from the first millennium of the Christian era, and modern ones written during the last three centuries. Sometimes the singing of the Russian Orthodox Church is called 'too devout' which is perfectly true since prayer and melody interpenetrate each other and the melody exists only in conjunction with the text of the prayer, never independently of it. Singing brings to the service art that flows from the heart, that has its source in religious and national cultures comprehensible to our faithful of all generations. We have carefully preserved the ancient chants—the Znamenny, Kiev, Greek, Bulgarian and others. And we thankfully treasure the works of Bortnyansky, Vedel, Archpriest P. Turchaninov, Lvov, Tchaikovsky, Rachmaninoff, Ipolitov-Ivanov, Kastalsky, Smolensky, Chesnokov, and many other Russian composers who have contributed with their genius to religious music" (see *JMP*, 1971, No. 12, p. 6, Russ. ed.).

M. B.

Diocese of Berlin. On April 14, 1974, Easter, Archbishop Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe, celebrated divine services in the Cathedral of the Resurrection in West Berlin. Easter Matins was attended as usual by numerous Orthodox clerics and by Christians of other confessions. During the Easter Procession round the cathedral the silence of Easter Night was broken by the singing of the victorious hymn: "Christ is risen the dead: trampling down death by death; upon those in the tombs bestowing life." The archbishop's paschal greeting: "Christ is risen" the officiating priests, servers and worshippers joyfully responded with "Christ is risen indeed" in Church Slavonic and German. At the end of the Liturgy, His Grace blessed all those present in the cathedral and presented each with an Easter egg.

This year Archbishop Filaret of Berlin and Central Europe in his Paschal Message to the clergy and flock of the Exarchate called on them to pray for "unity of the Holy Churches of God, strength of spirit, brotherly love, peace and infinite joy in the Risen Christ."

On Easter Sunday, the clergy and laity of the Berlin parishes of the Moscow Patriarchate gathered at the hour of Easter Vespers in the cathedral to congratulate their hierarch on Easter. (It should be noted that it was not the first gathering of this kind. Archbishop Filaret initiated the custom that the city clergy and believers should gather every last Friday of the month for a joint reading of the Akathistos to the Tikhvin Icon of the Mother of God, greatly revered there. The Orthodox Berliners loyal to the good tradition of their Mother Church always gather in time for the reading of the akathistos. It fosters unity and cohesion as one Orthodox family.)

The joy and festal mood that reigned at Easter Vespers were enhanced by the news that His Holiness Patriarch Pimen had bestowed awards upon many of the Berlin clergymen and laymen on the occasion of Holy Easter. His Grace presented awards to the recipients.

Archpriest Sergiy Polozhensky, the Superintendent Dean of the West Berlin Parishes and Rector of the Church of St. Vladimir, received a gold ornated cross. The Parish of St. Vladimir is the oldest Orthodox community in Berlin; this year it will celebrate its bicentenary. Graduating from the Orthodox Theological Institute in Paris, Archpriest Sergiy Polozhensky was ordained presbyter in 1934 to serve in this con-

and since then has worked zealously for the good of the parish.

At the beginning of his ministry, Father Sergiy and his flock experienced great difficulties in keeping to the path of canonical loyalty to the other Church. In 1945 he was appointed Superintendent Dean of the Orthodox Parishes in the German Diocese. In 1946, during his visit to Moscow, His Holiness Patriarch Aleksiy bestowed on him an ornamented cross. In 1951 Father Sergiy was awarded a mitre, in 1959 (the 25th anniversary of his ministry)—the Order of St. Vladimir, Second Class, in 1968—the right to celebrate Divine Liturgy with the Holy Doors open. The latest award was given to him on the occasion of the bicentenary of the parish for his 40 years of diligent service to the Church of God.

Particularly active members of the St. Vladimir Parish—Deacon Boris Panfilovich, church warden M. D. Kampanari, assistant church warden M. I. von Gartong and server O. M. Mikhaylova—were honoured with Patriarchal Certificates. A pectoral cross was bestowed upon Father Sergiy Taurit of the Church of Sts. Constantine and Helena, Equal to the Apostles, in Tegel and Precentor of a German Orthodox choir. The church warden of the Cathedral of the Resurrection, Alexandra Mikhailovna Hoffman, who devotes all her energy to the House of God was awarded the Order of St. Vladimir, Third Class, on the occasion of her 75th birthday.

The Exarch congratulated those thus honoured, thanked all the others working in the vineyard of God and wished them all good health and the strength to fulfil their duties with joy in the Risen Christ.

On behalf of the recipients, Archpriest Sergiy Slozhensky asked Archbishop Filaret to convey their gratitude to Patriarch Pimen for the high awards and said that they would devote all their efforts to the glory of God.

After Vespers the clergy and laity came to congratulate His Grace on Easter while the cathedral choir sang paschal hymns.

On April 21, the second Sunday after Easter, and Feast of St. Thomas the Apostle, the Cathedral of the Resurrection (West Berlin) celebrated usually its patronal feast. All the members of the West Berlin clergy and their parishioners gathered in the cathedral. Two choirs sang: one, the cathedral choir conducted by Precentor N. R. Danov and, the other, the St. Vladimir Church choir, directed by Deacon Boris Panfilovich. During Divine Liturgy, His Grace ordained Subdeacon Chrysostom deacon to serve in the Baden Diocese, and Deacon Anastasiy, presbyter. The final moleben was followed by the Easter Pro-

cession round the cathedral. Then His Grace the Exarch invited the clergymen and representatives of all the parishes to tea, with the traditional Easter fare of *kulich* and *paskha*. Many spoke warmly of their Mother, the Russian Orthodox Church, and of His Holiness Patriarch Pimen to whom "Many Years" was sung by all those present.

*Archpriest PETER VLODEK,
Ecclesiarch of the
Cathedral of the Resurrection*

West Berlin

Patriarchal Parishes in the USA. On January 6, 1974, the 29th Sunday after Pentecost, on Christmas Eve, Bishop Makariy of Uman, Administrator of the Patriarchal Parishes in Canada and ad interim in the USA, conducted Divine Liturgy and Vespers in the New York Cathedral of St. Nicholas. On the feast itself, January 7, the bishop officiated at divine services in the same cathedral. He was assisted by the cathedral clergy.

On January 9, Bishop Makariy gave a reception in honour of His Beatitude Ireney, Archbishop of New York, Metropolitan of All America and Canada, the Primate of the Orthodox Church in America, in his residence attached to St. Nicholas Cathedral. His Beatitude Metropolitan Ireney was accompanied by Archpriest Daniil Gubyak and Prince Sergey Trubetskoy.

On January 13, the 30th Sunday after Pentecost, after Christmas, before the Epiphany, His Grace celebrated Divine Liturgy in the Church of St. Nicholas in Reading, Pa., for the first time after the flood in 1973. The church, which was badly damaged by the flood, was restored by the time of the pontifical service. The Patriarchal Parishes in the USA had made considerable donations to the Church of St. Nicholas.

On January 14, the Circumcision of our Lord and the Feast of St. Basil the Great, and on January 18, the eve of Epiphany, Bishop Makariy conducted divine services in the Cathedral of St. Nicholas in New York. On January 20, the 31st Sunday after Pentecost, after Epiphany, Divine Liturgy was celebrated by the bishop in the Church of the Holy Trinity in Baltimore, Md. At the end of the service His Grace introduced to the worshippers their new rector, Father Mark Odell.

On the following days His Grace officiated at Divine Liturgy in the parishes of the USA: on January 26, the Saturday after Epiphany—in the Church of St. Nicholas in Brookside (near Birmingham), Ala., on January 27, the 35th Sunday after Pentecost—in the Church of St. Gregory the

Theologian in Tampa, Fla., on February 3, the Sunday of the Publican and the Pharisee—in the Church of Sts. Peter and Paul in Burgaw, N. C. Bishop Makariy gave each of these parishes an altar cross with the blessing of their Mother Church, the Russian Orthodox Church.

On February 6, at Bishop Makariy's invitation, the head of the Ukrainian Mission at the UN, V. N. Martinenko and his wife visited the New York Cathedral of St. Nicholas.

On February 10, the Sunday of the Prodigal Son, Bishop Makariy and Bishop Mark of Ladooga concelebrated Divine Liturgy in the Cathedral of St. Nicholas in San Francisco, Calif.

On the following day, February 11, Bishop Makariy, accompanied by Archpriest Anatoliy Kaznovetsky, the dean of the Moscow Patriarch's representation in New York, visited Fort Ross—the first Russian colony in California, set up in the early 19th century. On a large territory enclosed in a high stockade with two towers still extant there stood until recently a commandant's house and a chapel built in 1812. Unidentified persons set fire to them a year or so ago. The US government has decided to restore the chapel and commandant's house. The work on them is proceeding in full swing. The curator of the museum said that he was deeply interested in the restoration of Fort Ross to its original shape, which would undoubtedly serve to strengthen ties between the peoples of the USA and USSR.

On February 15, the Meeting of the Lord, Bishop Makariy celebrated Divine Liturgy in the Church of Christ the Saviour in Berkeley, Calif., and on February 17, Meat-Fare Sunday (Sexagesima Sunday), and of the Last Judgement—in the Cathedral of St. Nicholas in New York.

On the 2nd Sunday after Easter, April 21, the Feast of St. Thomas the Apostle, His Grace arrived in the Cathedral of Sts. Peter and Paul in Passaic, N. J. After the usual exchange of greetings, Bishop Makariy blessed the four newly appointed lectors during the Divine Liturgy. At the service His Grace was assisted by the dean of the cathedral, Archpriest Dennis M. Havriliak, Archpriest David Abramtsev, Archpriest John Havriliak and Deacon William Searforce.

After the Divine Liturgy, a dinner was given in the Cathedral Cultural Centre in honour of His Grace. It is a tradition of the parish to honour once a year all those who work either in the cathedral or at other church undertakings. All of them—choristers and members of the church council with their families, the clerics and kitchen hands—were the guests of the parish that day.

The Diocese of Tallinn. On January 8, 1974, the second day of Christmas, the Feast of the Synax-

is of the Holy Theotokos, Metropolitan Aleksiy of Tallinn and Estonia celebrated Divine Liturgy in the Church of St. Nicholas in Tallinn, and on January 20, the 31st Sunday after Pentecost, Epiphany, the Feast of the Synaxis of St. John the Baptist—in the Church of the Icon of the Mother of God "Consolation of the Afflicted" in the same city. On each occasion His Eminence dressed the parishioners with exhortations and invoked God's blessing upon them.

On February 26, Tuesday of the 1st week of Lent, Metropolitan Aleksiy read the Canon of St. Andrew of Crete in St. Nicholas Church in Tallinn, and on the following day, February 27, in the Church of the Nativity of the Blessed Virgin in the Church of the Kazan Icon of the Mother of God. In these churches His Eminence delivered sermons in which he dwelt on Lent as a time of intense prayer and repentance, and outlined the divine services of the first week of Lent which their hymns and prayers call on the children of the Church to repent. On February 28, the metropolitan read the Canon of St. Andrew of Crete in the Cathedral of the Dormition in the Convent of Pyukhtitsa where, on the first Friday in March 1, he officiated at the Liturgy of the Holy Cross. His Eminence gave an exhortation and invoked God's blessing upon both nuns and novices. On Saturday of the 1st week in Lent, Metropolitan Aleksiy conducted Divine Liturgy in the same cathedral and gave Holy Communion to nuns and other worshippers. He delivered a sermon on the joy of communion with the Lord, a joy that is granted only in worthy participants of the Blessed Sacrament.

On April 15, Easter Monday, the metropolitan celebrated Divine Liturgy in the Tallinn Cathedral of St. Nicholas and then greeted the believers with the joy of Holy Easter. On Easter Wednesday, April 17, Divine Liturgy was celebrated in the Cathedral of the Dormition at the Pyukhtitsa Convent. Metropolitan Aleksiy was assisted by a large assembly of clergymen who had come from Russian and Estonian parishes to congratulate him on Holy Easter. After the Liturgy there was a procession round the cathedral and then His Eminence partook of the refectory of the convent.

On June 23, Metropolitan Aleksiy conducted a universal panikhida with the Tallinn clergy. In a sermon delivered before the panikhida, His Eminence stressed the importance of the prayer for the dead. He called on all present to offer fervent prayers to the Lord for the repose of the souls of the departed hierarchs and clergymen of the city, for Orthodox warriors who fell in battle and all that sleep in the hope of resurrection and eternal life.

The Diocese of Kharkov. Marking seven years of ministry. Pondering on the art of human life and its spiritual beauty Solomon says: *The hoary head is a crown of glory, but it be found in the way of righteousness* (Prov. 31). In these words he expressed his opinion that longevity was a great gift and sign of God's benevolence towards man.

On the 3rd Sunday after Pentecost, June 23, 1974, many Kharkov believers and the clergy of the Cathedral of the Annunciation participated devoutly in the Divine Liturgy which was conducted, with the blessing of Archbishop Nikodim of Kharkov and Bogodukhov, by one of the oldest starets of the diocese—Archpriest Galaktion Perepelitsa, who, by the grace of God, had entered on the hundredth year of his life. And during these holy minutes of the Liturgy the eminent starets was completely filled with pure and holy prayer, expressing his spiritual joy and gratitude to the Creator and Giver of Life for this great gift, and, as he himself put it, for "the grace given opportunity by the Lord to offer with his own hands again the holiest of holies—the Divine Lamb—for the Holy Church, for the Motherland, for the whole world of God and for himself."

That day Archbishop Nikodim joined in prayer with the venerable starets and greeted him with these words: "Worthy and highly esteemed Father Galaktion, the dismissal of the Liturgy contains these words of thanks: 'every good gift and every perfect gift is from above, and cometh down from thee, the Father of lights.' The hundredth rose again into the garland of your life, the crowning star of your centenary, is a grace-endowing ornament of your old age and your service to the Church of Christ, a service distinguished by much labour and zeal, and all this comes from 'the Father of lights.'

"In profound reverence we all offer our gratitude to the Creator for blessing your pastoral work as an inspiring example to all of us. Your ministry is an embodiment of the rich and pure heritage of our predecessors who were modest in their humility but steadfast in their faith and sacrificial service to the Pastor Pastorum Jesus Christ and His Holy Church."

"Behind you are 70 years of ministry, a golden chain of ardent devotion, staunchness in faith, pastoral sorrows and joys unselfishly offered up at the altar of the Mother Church and Motherland. And neither could pernicious schisms nor the other temptations you encountered on your century-long path tarnish this gift. In our Motherland's time of trial you gave your son for her



Archbishop Nikodim of Kharkov and Bogodukhov greeting Archpriest Galaktion Perepelitsa

defence. And now, burning with the same sacrificial love, you are ready to stand by the altar of God to the last minute, and with this faith of yours you set our hearts—those of your concelebrants—on fire too.

"Looking at the lives of the venerable starets, who carefully preserved all that was sacred—the spiritual treasures of the Church stored up over the centuries by the ascetics, and other holy fathers—and who have enhanced and enriched them with their own zealous ministry, brings to mind those young pastors, just starting their work, who sometimes imagine that the Holy Church's traditions and rules are obsolete and what is needed now is 'to renovate the outdated Church.' A vivid riposte to this is your example, Father Galaktion, for the task of the pastor is to carefully preserve, enhance and enrich the heritage of Christ's Church, to protect all that is sacred, for neglecting and rejecting all that she has acquired over the centuries will amount to destruction.

"To you, starets of God, we offer in admiration our deep gratitude and respect for your loyalty and love for Christ's Church. May the Lord, the Giver of Life, through His grace and love fill your body and spirit with strength, to enable you to serve with ardent faith at the altar of God to the very end. Pray for us, your concelebrants and may the Lord bless and protect you to the joy and glory of the Church of Christ."

* * *

For the 29th Sunday After Pentecost

Lie not to one another... (Col. 3:23)

Today's epistle contains St. Paul's exhortation to Christians to mortify in themselves all sins: *fornication, uncleanness, evil concupisence, covetousness... blasphemy and filthy communication...* and concludes with the words: *Lie not to one another, seeing that ye have put off the old man with his deeds; and have put on the new man* (Col. 3. 9-10).

Our Lord Jesus Christ brought us the Truth in His teaching and is Himself the incarnation of Truth. *I am the way, the truth, and the life*, as He says of Himself (Jn. 14. 6). *The truth is in Jesus* (Eph. 4. 21), in His teaching and His words. And this is the basic idea of all that the apostles have to say about Christ our Saviour.

Whence comes the falsehood that we so often meet with in life?

It comes from that foe of the human race, the devil, who according to Holy Scripture *sinneth from the beginning* (1 Jn. 3. 8), and of whom our Lord said: *He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it* (Jn. 8. 44).

A liar and the father of it! See with what anger Christ expressed Himself about the devil. And each of us must

Father Galaktion was born on June 16, 1875. In 1904 he was ordained deacon by Archbishop Arseniy Brantsev of Kharkov and Akhtyrka, and presbyter in 1917 by Bishop Feodor Lebedev of Starobelsk, Vicar of the Kharkov Diocese. He started his ministry by teaching catechism and church singing. The esteemed starets has lived a life worthy of a pastor and what distinguishes

understand that at the moment when he tells a lie he is serving the enemy of the human race and ceases to be a son of God, becoming instead the son of the devil, who is the father of lies.

Our Lord Jesus Christ always taught us to speak only the truth: *But your communication be, Yea, yea; Nay: for whatsoever is more than the cometh of evil*, as He said in the Sermon on the Mount (Mt. 5. 37). The Gospel is permeated with teachings of truth. Truth and uprightness are not simply a matter of one's dealings with one's fellowmen. Truth is a way of serving God, Whom we must worship *spirit and in truth* (Jn. 4. 23).

And it is not only the Gospel, but the whole of Holy Scripture that is permeated with teachings of truth and justice. *That which is altogether just shalt thou follow, that thou may live* says the Old Testament (Deut. 20) and the ninth commandment received by Moses was: *Thou shalt not be a false witness against thy neighbour* (Exod. 20. 16).

The Book of Psalms, dear to the hearts of all believers, is constant in its condemnation of falsehood.

The Lord shall cut off all flattering lips, and the tongue that speaketh proud things (Pss. 12. 3), wrote the divinely inspired David. *Deliver my*

it is his loyalty to the Mother Church in trying days of destructive schisms. He has always remained true to the unity of the Hincu Church and steadfast in spirit. The believers of Kharkov profoundly respect Father Galaktion for his simplicity, deep love and kindness. They pray to God to grant their pastor many years of zealous service to Christ's Church and his people.

Lord, from lying lips, and from deceitful, tongue, he cries, and addressing the man of falsehood with the words: What shall be given unto thee? or what shall be done unto thee, thou false tongue? (Pss. 120. 2-3).

And we all know from experience that nothing gained by deceit and falsehood does us any good.

There is much wisdom to be found in the Book of Proverbs on the greatness of truth and the perdition that comes from falsehood. *The lip of truth shall be established for ever: but a lying tongue is but for a moment... Lying lips are abomination to the Lord: but they that deal truly are his delight,* says Solomon in his wisdom (Prov. 12. 9, 22). *He that hath a forward heart findeth no good: and he that hath a perverse tongue falleth into mischief* (Prov. 17. 20) is his warning to those who would succumb to the temptation of building their prosperity on a foundation of falsehood.

There is much more in Holy Scripture about the power of truth and the harmfulness of falsehood. Let us conclude with these words from Ecclesiasticus: *A lie is a foul blot in a man, yet it is continually in the mouth of the untaught. A thief is better than a man that is accustomed to lie: but they both shall have destruction to heritage. The disposition of a liar is dishonourable, and his shame is ever with him* (Ecclus. 0. 24-26).

The Fathers of the Church are no less harsh towards falsehood in their works: A liar is not straightforward, but a man of duplicity, for he is one within, and another without, and his life is a "thing of duplicity and evil" (from the *Helpful Counsels of the Blessed Abba Dorotheos*).

What they condemn is not only open lying but also flattery, a more sophisticated form of falsehood. "The flatterer is the ruination of virtuous men," says St. John Climacus.

And we all know from our own experience the misfortune that our falsehood can bring upon others.

Falsehood deforms our spiritual condition. Untruth of itself, even without taking into account its tragic consequences, is a sign of amorality, flippancy, cunning, boastfulness and hypo-

crisy. The liar, as we have said, is a man of duplicity. And lying leads to many sins: perjury, calumny and perfidy. Lying is the ruin of men, sowing the seeds of enmity between friends, breaking family ties and dissolving marriages; and in the life of the Church it leads to dispute and schism. Lying leads to the loss of friendship and love, bringing on disputes, quarrels and enmity, and to the committing of crimes and murders and spreading of evil.

Falsehood brings unhappiness, for only those who live according to their conscience can be happy. This is especially evident when we look at children, for only children are constant in their happiness and blithe trust. If an evil man teaches them to lie, then the state of their spirit goes through a fundamental change. The first lie brings feelings of shame, but once they become used to lying, although they no longer experience these feelings so painfully, they live in constant fear that their lie will be found out.

At the Last Judgement our Lord will deal with each according to his deeds, and falsehood cannot remain unpunished for according to His own words whatever we do unto one another, good or bad, we do unto Him. When we deceive our neighbour, it is as though we were deceiving Him.

Even while still on earth, man is punished for lying.

Lying is the ruination first and foremost of ourselves, for it lowers our moral standards and leads us to duplicity. There is no respect for a liar, and he is not believed even when he tells the truth.

Sometimes the punishment for lying is particularly harsh. It is said that St. Epiphanius was once deceived by two people, one of whom pretended to be dead while the other wept and begged alms for the burial of his poor, supposedly dead, friend. St. Epiphanius gave him the money, then the fellow turned to the one who was pretending to be dead and said: "Get up, and tonight we will make merry!" but he saw to his horror that the friend was really dead.

The Holy Scripture cites many convincing examples of the tragic consequences to which lying for mercenary reasons can lead.

Elisha's servant Gehazi, on discovering that the prophet had cured the rich Syrian Naaman seriously sick of leprosy, and had taken nothing for his pains, was seized with the lust for riches and without telling the prophet ran after Naaman who had been cured and was setting off for home. He lied to Naaman and took money from him, pretending that it was at the wish of the prophet. When Elisha found out, he punished his lying servant by transferring onto him the leprosy from which he had cured the Syrian (2 Sam. 5).

And the Acts of the Apostles tell how Ananias and his wife Sapphira held back a part of their money and lied to the apostles, which led to their instant death (Acts. 5. 1-10).

Christians must be faithful to the Lord's commandments and always aspire for truth, avoiding falsehood. We must aim for straightforwardness, be always truthful and act according to our conscience. We must listen to the voice of our heart and not defile it with the poison of falsehood, for it is only the pure in heart who shall see God (Mt. 5. 8).

When He created us, the Lord gave us a wonderful gift, the gift of speech. He

gave us our reason and the ability to express our thoughts and feelings in words, and this ability was given us so that we should praise God and converse with our fellowmen in truth and uprightness. We have no right to abuse this gift, nor to use it in the wrong, the Lord does not expect us to.

Lie not to one another (Col. 3. 9) writes St. Paul to the Christians of Colosse, and his words ring out, strong as ever, to this day in Christ's Church. We heard them in the epistle today, and they were meant not only for the early Christians but for all ages and all men, since we are members of one and the same Church as the Church of those times which, in the words of the same apostle, is *the pillar and ground of truth* (1 Tim. 3. 15).

Let us follow St. Paul's precept: *Follow after righteousness, godliness, faith, love, patience, meekness* (1 Tim. 6. 11) and putting off the old man, on the new one, which is renewed through cognition in the image of the Lord Who created us, to Whom glorify for ever and ever. Amen.

Archbishop FEODOR
of Ufa and Sterlitamak

The Power and the Glory of the Resurrection



In the Name of the Father, and of the Son, and of the Holy Spirit.

Every Saturday evening at the All-Night Vigil we hear the Gospel's account of the Resurrection of Christ and of how He appeared to some of His closest friends, the myrrophores, the apostles and many others. The apostles and friends of the Risen Christ, unable to believe at first in the great miracle of the Resurrection, lived through that incomparable experience when faith gives way to firm knowledge once they had spoken and conversed with Him.

The Gospel tells us how at dawn the myrrophores went to the Sepulchre of Christ bearing the spices which they had prepared for the Life-Bearing Body with profound love in their hearts,

and how an angel of the Lord met them with the words: *Why seek ye the living among the dead? He is not here, but risen* (Lk. 24. 5-6); and how then the Lord Himself appeared unto them, they fell at His feet, kissing them, He said to them "Rejoice!"* (Mt. 28. 9) and they joyfully bore the news of the Resurrection to the other disciples.

When they heard this astonishing news the apostles doubted it, for still is the nature of the human heart: it is incapable of faith until it has been moved by the power of God's grace. The Risen Lord appeared to the apostles, and doubt and unbelief gave way to the joy of faith which nothing could ever extinguish, for the joy

* In the Authorized Version the words are "Hail".

rist's Resurrection is not a transient thing.

The Risen Christ revealed Himself to apostles in the Divine Glory of the resurrection, and when they witnessed that glory a new awareness of life was born within them along with the power of faith which moved them to new ends in their apostolic service, and led them into a hostile world in which they were to endure suffering and which met their preaching of the Crucifixion and Resurrection of Christ with enmity. But

we know that Christ's apostles carried the holy message throughout the Greek and Roman world and into other lands, preaching about Christ, how He had come into the world to save men and, though Himself God, He had taken man flesh and lived a man among men, and how, as a man, He had achieved incomprehensible perfection.

Christ showed us the extent of His sacrificial love for man in His death on the cross, glorifying through Golgotha His Resurrection the deified human flesh. He glorified it with the highest, Divine Glory, for the flesh of Christ, condemned to die, defied death, death and corruption, trampled underfoot, gave way before the plenitude of the Divinity which is one with His man flesh.

The limited mind of man is incapable of grasping the greatness and profundity of Divine Love which gave the world its Saviour, Who brought the hope of resurrection and life eternal to each of us. Contrition for our sins, the thirst for renewal, the cleansing of our conscience from all falsehood, the presence in the depths of our soul of eternal life and our meeting with the risen Christ, all bear witness to the fact that sooner or later the longing for salvation will cleanse the human heart, for if a man loves Christ, he will follow Him and come to Him, just as Christ will come to the man and to his soul. It is thus that Divine Love seeks the lost sheep and the lost sheep, its Shepherd, Who comes as the Good Father to my soul that is faithful to Him and believes in Him in conscience and faith, leaving Him and following Him, following even if its path is not always the right, even though it often falls and sometimes even betrays the love of God.

The faith that is born, takes root and is renewed in man, leads him to take heart and hope, gradually enlightening his awareness through grace, whereupon his doubts disappear and he embarks upon a new life, which is wrapped in the breath of eternity. Christ reveals Himself to each of us according to the degree of our spiritual maturity and potential so as not to blind with the radiance of His Divinity those who are not yet prepared for their meeting with Him.

In the heart of every man there lies a grain of faith. And if it is warmed by the rays of the Divine Light (which happens when we cleanse ourselves of the stain of sin), we embark upon that spiritual growth that is expressed in love of God and man. Man no longer feels alone, lost in this boundless world, since he knows for sure that the moment will come when across the threshold of eternity he will be met by the Risen Christ in Whom he believed, carrying in his heart the hope of this meeting, burning with faith that it would come about and with the desire to be with Him forever.

The meeting of man with his God will be a time of rejoicing, of eternal glory and eternal bliss,—the inheritance of Eternity pledged to the true servants of God.

He who believes in the Lord and His Divine Truth, lives this Truth—here on earth, and for its sake sacrifices himself; he who loves his neighbour and shows his love sincerely, is, according to the word of Christ, His faithful servant and he is promised eternal life and resurrection with the saints. He, on the other hand, who hates Truth, who sees the meaning of life in living only for himself, stealing, robbing, killing, hating and slandering, to him the Truth of God will requite with eternal death, for even here on earth evil destroys man spiritually, paralysing his ability to experience the elevated feelings of the spirit and, killing his potential for eternal life, condemns his soul to corruption. Eternal death will come to the sinner after the day of resurrection when his soul too will be resurrected, not unto eternal life, but unto the eternal suffering of non-being, for it will enter eternity in full self-awareness and

understanding of all its actions and deeds. And it will take with it all that it had created in this life.

It is a terrible thing, a life that has been spent for nothing; when all is over and on the threshold of eternity man suddenly becomes aware that his youth is over, that his best years have passed along with his feelings and the talents and accomplishments with which he might have served his fellowmen. If all his strength was expended upon meanness, egoism, self-love and anger, then his torments will begin this side of that threshold. And it is only contrition that can save him.

Dear brothers and sisters, we Christians must remember that the resurrection of man begins on earth with the

admission of our sins and errors remorse for them. It is only in the ritual enlightenment to come that Lord will reveal Himself unto us.

The Truth which Christ brought the world is as valid as ever, and it is up to us whether we reject or accept.

Let us remember, dear brothers and sisters, that Christ arose from the dead so as to raise each one of us too, that His Resurrection means the resurrection of all of us unto life eternal unto the darkness of eternal torment. Let us be faithful to the Risen Christ so as to be considered worthy of the longed-for resurrection to come in communion with all God's saints. Amen.

Bishop ANATOLIY of Zvenigorod

For the Feast of St. Pimen the Great



In the Name of the Father, and of the Son, and of the Holy Spirit.

The saints are always both a comfort and a reproach to the rest of us. A comfort because it is a joy to know that the acts of some one man brought the whole human race closer to God, including each and every one of us. And a reproach because we are all brothers and our mistakes, errors and sins are always a burden on the shoulders of others, near or far, both people we know and those of whom we have never heard and never will hear.

Our hearts are ready and our minds prepared to take upon ourselves a part of the huge responsibility that we bear towards one another and towards God. But what should we do? Where are we to go, and how to be firm? It is natural and inevitable that we should suffer moments of weakness and irresolution, and at such times we will find strength in the kind words of wisdom offered to every Christian by St. Pimen the Great. There are three things, he says, which are essential to man: that he fear God, pray often and do good to his neighbour. We are called to increase and multiply the good in the universe, and in that is the aim and justification of our life. God's earth is full of good, but we must learn to recognize it for, as

St. Pimen teaches us, it is complex and diverse in its manifestations: the size of the good is being done both by him who keeps his silence for God and by him who speaks for God, for his love and revealed love are both equally worthy of that name. The contrary is also true: the man who keeps silent and judges his brother in his heart is spiritually the same as if he were wasting his time in idle talk, for only he who passes judgement on no one can be said to keep true silence.

Who was this thoughtful collocutor of the human soul, St. Pimen the Great, whose memory we venerate this day? We know very little about him, except that he was born in Egypt and lived in the 4th and 5th centuries, that he spent his life in the desert and became a monk under the guidance of St. Paisius the Great.

Scattered fragments of his talks and teachings have come down to us. "Paisius" which has escaped history is supported by the very name of the saint: for "Paisius" is the Greek for "pastor". In this we witness the happy coincidence where a name is fully expressive of the spiritual essence of the man who bears it, and here the temporary evaluation of him has coincided with eternity's.

Pamba, Paisius, Pimen... a chain of great names in which the thirst for

the practice of spirituality were passed down from teacher to pupil, from the elder to the younger, and from one generation to the next. In this atmosphere of consistent virtue his soul matured to true greatness, expressed in the words of the Psalmist David: *Not unto us, O Lord, not unto us, but unto thy name give glory* (Pss. 15. 1).

Under the "canopy" of the New Testament one of the harshest corners of the earth was transformed into the Promised Land for those who consciously and with joy rejected a crowded city life to devote themselves to prayer, fasting and contemplation far from the main bustle of the world. They were not lonely amidst the burning sands of the Egyptian desert, for they were aware of the presence of God, Whom they sought and found in His works, be it the grit under their feet or the stars in the sky, and this awareness was a constant comfort to them in their seclusion. But the good wrought by St. Pimen the Great was even more than this; he was also a Christian teacher, to whom looked young and old, the untutored and the learned, young novices and old monks grown wise with the wisdom of spiritual experience.

I would like today to tell you a wonderful parable which St. Pimen liked to recount to his pupils.

Not far from Constantinople lived a starets, famous for his saintly way of life. One day the emperor with all his splendid retinue was passing the cell of the saint, and leaving all those who were with him outside, went in to the old man under the guise of a simple soldier. The starets, not recognizing the emperor in his chance guest, invited him openheartedly to share his usual meal. Pouring some water into a cup and breaking a piece off a stale crust,

he blessed both and offered them to the emperor.

The emperor accepted with meekness this humble and unaccustomed fare, but as soon as he had tasted it, he exclaimed in joyful surprise: "I am the emperor of this land, accustomed to all kinds of pleasure ever since childhood. But your water is sweeter than any potion and there is no tastier dish than your bread."

The starets bowed to the emperor and answered: "You are the emperor, and I, but a simple monk; however in your palaces the kitchen work is carried out in garrulous and idle bustle, so that even the sweetest dish tastes bitter to you, while I always prepare my food with prayer and a blessing, whereby even the meanest food is made good."

And the emperor, bowing to the starets in gratitude for his lesson, thoughtfully took his leave.

What the starets was teaching him was to look upon the world with an attitude of profound and pure gratitude. Every time man sees something holy in the smallest and most everyday gift of God, Christ's first miracle is repeated within him: plain water is turned into wine, sadness becomes joy and the grace of Cana of Galilee sweetens all life's bitterness.

It seems to me that this parable is especially eloquent for us Russian Orthodox, for the miracle of transubstantiation through creative prayer was often wrought by the Russian saints.

Let us, therefore, on this feast ask God together, in communion, for ourselves and for each other, that in the words of St. Pimen the Great evil might always keep silent in our hearts and good always speak. Amen.

Archpriest ALEKSIY LAPIN

HYMNS TO ST. PIMEN THE GREAT

Thirsting for the life of the angels, thou didst withdraw to the desert, Pimen, and, conquering the passions of the flesh, didst become equal to the angels, our God-bearing father (Exostilarion)

Despising soul-corrupting pleasures and the vanities of this world and yearning with all thy soul towards Christ thou didst take up His cross and follow Him with unfailing desire and, steadfast in abstinence, didst lay hold on life immaterial through tears and fasting and constant prayer (Oikos)



PEACE MOVEMENT

North American and East European Church Leaders' Meeting

From August 22 to 24, 1974, in Prague, CSSR, the Christian Peace Conference (CPC) played host to a group of thirty ecclesiastical leaders from the United States and six from East European countries. The three-day discussions held by the group proved intensive and fruitful. Under the joint chairmanship of President Robert Moss of the United Church of Christ in the USA and Metropolitan Nikodim of the Russian Orthodox Church, President of the CPC, this ecumenical group, comprising Roman Catholic, Protestant and Orthodox ecclesiastical leaders, considered the perspectives opened up by the détente for fresh cooperation between Eastern and Western Churches, as well as perspectives for liberating and developing the Third World nations. The discussion, which was held with the assistance of the American group, "Christians Associated for Relationship with Eastern Europe" (CAREE), was also helped by the observer from the World Council of Churches.

There was agreement regarding the fact that the end of the cold war and the increasing détente must and can serve to promote the well-being of all peoples on earth. At the same time concern was expressed that this great potential will remain unused if the détente

continues to be an instrument of shrewd politics. Therefore it was admitted that the mission of the Western and Eastern Churches was to genuinely humanize the détente, expressing its significant ethical vision based on the Gospel and which will serve the whole of mankind.

In view of interrelated crises, caused by poverty, demographic explosion, pollution of the environment and the terrible squandering on arms race, it was agreed that the Churches must elucidate especially clearly the interdependence of détente, disarmament and starvation. Steps must be taken to form a conference to maintain the "World Christian Conference on Disarmament and Starvation" so that the Churches may have a clear vision of the possibilities opened up by the détente for disarmament which will free immense financial resources to meet the needs of the developing countries and regions.

Further possibilities for fresh cooperation between the Churches of East and West, brought to light and highly assessed at this meeting, were laid before the Continuation Committee which is to work out a plan for a future meeting. The CPC and CAREE will continue cooperating to implement these plans.

"World Religions for Peace" Conference

The Second World Conference of the Organization "World Religions for Peace" was held at the Catholic University of Louvain (Belgium) from August 28 to September 3, 1974. Participating in the conference from many countries of the world were representatives of Christian, Buddhist, Muslim, Hindu, Jewish, Shintoist, Zoroastrian, Sikh, and Confucian religions. His Grace Angelo Fernandes, Archbishop of Delhi, was elected chairman of the conference.

His Eminence Leo Josef Cardinal Suenens,

Archbishop of Mechelen-Brussell, addressed the opening session of the conference which concentrated on the following main themes debated in four sections: Disarmament and Security; Economic Development and Liberation; Human Rights and Basic Freedoms; and the Question of Environment and Population. Besides, special groups reviewed the role played by religion in the ending of the war in Indochina, in fighting racism in South Africa, in conflicts in the Middle East, in Northern Ireland, in Cyprus, in

thern Philippines. Attention was given to the problems of violence and non-violence, the priority of peace in religious institutions, and education for peace. As a resultant document the conference worked out and adopted at its plenary meeting on September 3 the "Louvain Declaration"—an appeal to all religious communities of the world to increase their participation in the promotion of peace among nations and in international cooperation to create a life of justice worthy of Man.

On August 28, Mr. Alfons Smets, mayor of the city, gave a big reception in the ancient City Hall. On September 2, the participants in the conference inspected a national monument—Fort Breendonk which the Nazis turned into a concentration camp (September 1940 to August 1944) and where thousands of antifascists were detained including Soviet POW's. In veneration of the

memory of victims of Nazi terror the visitors laid wreaths and prayed at the place where prisoners were executed. They also visited the sites of important battles in the First World War near Ypres, where a commemoration ceremony took place by the monument to those who fell in these battles.

In the evening of September 3, after the conference closed, there was a meeting for prayer in the Cathedral of St. Peter in Louvain attended by the participants in the conference and numerous representatives of local religious communities.

The Russian Orthodox Church was represented at the Second World Conference of the Organization "World Religions for Peace" by Metropolitan Filaret of Kiev and Galich, the Exarch to the Ukraine, and Aleksey S. Buyevsky, Secretary of the Department of External Church Relations.

The Concept of Peace in the Liturgy of the Orthodox Church

Qn the blessed night when the Founder of Christianity was born, the angelic host brought to earth the joyful tidings of peace and sang a triumphant hymn to the newly-born great Conciliator (Gen. 49. 10) of heaven and earth, our Lord Jesus Christ. *Glory to God in the highest, they sang, and on earth peace, good will toward men* (Lk. 2. 14).

All life on earth, the beneficent teachings of the Gospel and the great act of redemption accomplished by Christ the Saviour on the Cross, all clearly demonstrate the singular purposefulness and fullness with which He fulfilled the will of His Heavenly Father (Jn. 6. 38) in reconciling sinners with their Creator. Christianity is the religion of redemption, for "its essence consists in the fact of reconciliation"¹ between man and God.

As a result of the closest possible unity of the human and divine natures in the Incarnation, the Lord Jesus Christ secured for men justification, righteousness and sanctity and recon-

ciled us with God. *God was in Christ, reconciling the world unto himself, teaches St. Paul the Apostle, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation* (2 Cor. 5. 19). *He is the propitiation for our sins, teaches St. John the Divine, and not for ours only, but also for the sins of the whole world* (1 Jn. 2. 2).

The great redemptive act accomplished by our Lord Jesus Christ on the Cross meant complete victory over sin and death, gave mankind true hope of future resurrection in a two-in-one renewed nature, and hope in eternal life in close communion with God. May the highest goal of the Son of God's sojourn on this earth be realized, as He Himself expressed in the High Priestly Prayer to His Heavenly Father: *That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us* (Jn. 17. 21).

Christ the Saviour became for mankind the source of purification, renewal, re-creation, reconciliation with God, the source of sanctity and future bliss in the Kingdom of the Heavenly Father.

The liturgy of the Orthodox Church reflects the principle idea of the Chris-

¹Official address delivered on December 13, 1972, the Odessa Theological Seminary here published in abbreviated form.

tian religion: the reconciliation of mankind with God through the great sacrifice of our Lord Jesus Christ on the Cross. All the thoughts, feelings, desires, and strivings of the Christian are focused on Christ the Saviour; everything is ensouled and enspirited by Him alone. Everything that is good, true, great, beautiful, pure and holy, faith, hope and charity—everything for the believer is contained in Christ. Not only to believe in Christ, but to live in Christ; not only to live, but to die in Christ—that is the highest ideal in the life of the Christian. St. Paul bears witness of himself; *For to me to live is Christ, and to die is gain* (Phil. 1. 21). "Christ is the focal point of the Christian religion. He linked it indivisibly with His own Person."²

The entire Christian service, the Divine Liturgy in particular, is a glorification of the Lord Jesus Christ. In Christianity, therefore, "the highest and most important of all religious rites is the Divine Liturgy, during which the Bloodless Sacrifice is offered."³

"The Church has always regarded the Sacrament of the Eucharist both as the highest of all her religious rites and as her most sacred Mystery; and constantly sees in the Sacrament (as the Saviour Himself said) His Body and His Blood. In the Sacrament of the Eucharist the Church finds an inexhaustible source of grace for renewing the moral life of the Christian world."²

In reconciling believers with God through the Holy Sacraments, the Holy Church is the herald of peace among men.

The prayers of the liturgical office above all aid the celebrant to acquire spiritual peace.

The power of grace bestowed upon the celebrant by God and the Holy Church (Acts 20. 28) makes him an intermediary between God and man during divine service, a dispenser of the gifts of grace of the Holy Spirit and one who proclaims heavenly peace to all. But in order for the celebrant to pronounce the words "Peace be with you" with a clear conscience, he must first be at peace with everyone. "What purity of spirit and thought he must possess in order to carry out the divine

task entrusted to him in all worthiness and without condemnation!"⁴

In serving during the Divine Liturgy the celebrant brings down the mystic and grace-imparting peace of God upon Christians participating in the celebration of the Sacrament, particularly upon those who worthily receive the sacred Body and Blood of Christ.

In the "Liturgy of the Catechumens" the celebrant begs God "for peace from on high, and for the salvation of those souls in the church who with faith, reverence and godly fear" stand before Him in worship and whom the celebrant or deacon calls on to pray to God for peace. In inviting believers to prepare reverently for partaking of the Holy Gifts, the celebrant exhorts them to pray "in silence and spiritual tranquillity with a pure conscience free of evil passions and earthly cares," and also "oneness of spirit and mutual love."⁵ In doing so the celebrant reminds believing Christians that "our God is a God of peace" (Mt. 5. 23-24). "He loves gentle and peaceful souls; whoever wants to converse with Him in prayer must above all concern himself with peace, i. e. the tranquillity and quietness of his own soul, and reconciliation with his neighbours."⁶

All of us as Christians long for the peace of God, which enters our souls through the Holy Spirit as a result of the redemptive work of the Son of God, our Lord Jesus Christ.

When Christians partake of the Holy Gifts, the sacred Body and Blood of Jesus Christ, they not only truly unite with Christ, assuming a state of complete mutual communion (Jn. 6. 56), but through Him and thanks to Him they achieve unity and complete mutual understanding of each other. "One should stipulate that in the Orthodox Church this communion is extended not only to those who together receive the Holy Sacrament in a church or at a prayer meeting on a given day, but also to all the worshippers present during the Liturgy, and in the most general sense to all those members of the Church who remain in live communion with their Lord and Master, though they may not be receiving the Holy Sacrament and may not even be present."

sent at divine service on the day in question.”⁷

The believing man, “suffused with the principles of grace and Christian ideals, who has given himself to Christ and loves Him, cannot do other than love his fellowman and all of God’s creation.”⁸

The Holy Church of Christ exhorts believers to pray fervently to God, that He might aid them in overcoming all obstacles which prevent them from achieving the peace and well-being of Christian life. One of these obstacles is the divergence of opinion and the division of Christian Churches, the falling away of some Christian communities from the One, True Apostolic Church.

The division of the Churches transgressed a basic precept of Christ the Saviour, Who established His One Church for the salvation of believers and commanded *that they all may be one* (Jn. 17. 21).

In the holy liturgy the Orthodox Church, through the silent prayers of the celebrants and prayers chanted aloud, appeals to the Lord for “the good estate of the Holy Churches of God and for the union of all.” In his silent prayers the celebrant prays to God: “...gather together them that are scattered abroad, bring back them that are strayed and unite them to Thy Holy, Catholic and Apostolic Church... stop the schisms of the Churches, quiet the raging of the heathen, by the power of Thy Holy Spirit speedily put down the uprising of heresy...” (The Divine Liturgy of St. Basil the Great: prayer after the consecration of the Holy Gifts).

Prayers “for the peace of the whole world” occupy an important place in the services of the Orthodox Church.

The liturgical office of the Orthodox Church contains supplications to God uttered aloud by believers: “For the peace of the whole world... for peaceful times... give peace to Thy world...” In similar prayers the celebrant prays: “Keep this city, O Lord, and every city and country from famine, plague, earthquake, flood, fire and sword, from onset of aliens and civil strife.”

Any form of violence between man and man is altogether alien to Christian consciousness. “Any man who seeks God’s glory, and in all his doings, in

every possible way, seeks to do the Lord’s will and not his own, could never dream of holding sway over anyone else, or imagine himself higher than anyone else, be he great or small...”⁹

The strivings of believers for peace, friendship and love is an essential feature of Christianity which corresponds completely to the Gospel teachings of Christ the Saviour. In conversing with His disciples He prevailed on them to *have peace one with another* (Mk. 9. 50). Before His sufferings the Lord said to His Apostles: *Peace I leave with you, my peace I give unto you* (Jn. 14. 27). *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another* (Jn. 13. 34).

The Holy Apostles demonstrated their faithfulness to the commandments of the Saviour through their own lives, and in their epistles they confirmed the idea of peace in human society. “It is characteristic that the Apostles did not simply state that peace was invaluable, but insistently called for active participation in its creation.”¹⁰ *God hath called us to peace* (1 Cor. 7. 15), teaches St. Paul, and calls on all Christians to *follow after the things which make for peace* (Rom. 14: 19). St. Peter preached among Christians that ancient truth which had been expressed by the Psalmist: *...eschew evil, and do good; ...seek peace, and ensue it* (1 Pet. 3. 11; Pss. 34. 14).

The Christian religion teaches that all people and all nations possess equal rights.

The duty of each man, and especially of the Christian, is to forestall any possibility of war. “From time immemorial the Orthodox Church in all her activities has lived and breathed the great principles of peace on earth, and mutual brotherly love among all peoples and nations.”¹¹ The Orthodox Church fulfills the commandment of Jesus Christ Who forbade any form of violence. *Put up again thy sword into his place*, He said to the Apostle Peter in the Garden of Gethsemane, *for all they that take the sword shall perish with the sword* (Mt. 26. 52).

“The Orthodox Chruch has at all times striven and continues to strive for true unity in achieving peace on earth

and well-being for all nations, meeting Christ's invitation to all that are weary and heavy-laden.”¹²

The Church, which is called to serve in the task of reconciling the believer with God and bringing him into close union with his Saviour, the Lord Jesus Christ, also fulfils an important earthly mission, instilling in the consciousness of Christians the noble idea of peace, friendship and love among all men.

And the most important transmitter of Christian ideas has always been the Christian service, and in particular, the Divine Liturgy.

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NOTES

¹ Хр. Э. Лютард. Апология христианства (An Apologia of Christianity). St. Petersburg, 1892, p. 216.

² Ibid., p. 217, 358.

³ Нечаев П. И. Практическое руководство для священнослужителей... (Practical Guidance for Celebrants...). 10th ed., St. Petersburg, 1910, p. 175.

⁴ Певницкий В. Священство... (The Priesthood). Kiev, 1897, p. 27.

⁵ Дмитревский И. Историческое, дидактическое и таинственное изъяснение Божественной литургии (The Divine Liturgy; its History, Dogmatics and Mysteries). St. Petersburg, 1892.

⁶ Макарий, архимандрит. Беседы о Божественной литургии (Talks on the Divine Liturgy). 2nd ed., St. Petersburg, 1881, p. 24.

⁷ Михаил, епископ Астраханский. Евхаристия и единение христиан (“The Eucharist and the Unity of Christians”). Theological Studies. No. 7, Moscow, 1970, p. 222.

⁸ Царевский А. А. Христианская религия как источник радости и счастья человеческого на земле

(The Christian Religion as a Source of Human Happiness on Earth). Kazan, 1892, p. 17.

⁹ Симеон, Новый Богослов. Слова (Speeches). Vol. I, Moscow, 1892, p. 488.

¹⁰ Алексий, митрополит Таллинский и Эstonский. О миротворческой деятельности Российской Православной Церкви (On the Activities of the Russian Orthodox Church in the Cause of Peace). “JMP” in Russian, No. 7, 1971, p. 46.

¹¹ Николай, митрополит Крутицкий и Коломенский. Слова и речи (Speeches). 1950, p. 303.

¹² Алексий, Патриарх Московский и всея Руси. Слова, речи, послания, обращения (Speeches, Letters, Addresses). Vol. 2, Moscow, 1950, p. 123.

IN BRIEF

A meeting took place on May 21, 1974, in the Pax Christi Internationalis Centre near Utrecht, Netherlands, between representatives of this organization and delegates of the Christian Peace Conference. At the meeting discussions were held on problems of Christian service to peace, and on the possibility of cooperation between these two peace organizations. Taking part in the meeting from Pax Christi Internationalis were: The International Secretary of Pax Christi, Ter Maat (Holland), Professor Jan Ris of Louvain University (Belgium), and Father Vim Rud (Holland); and from the Christian Peace Conference: Dr. Karoly Toth, the General Secretary of CPC (Hungary), the Rev. Professor Paul Verghese (India), Prof. L. Pakozdi (Hungary), and Hieromonk Iosif Pustoutov (USSR).

International Secretariat of the CPC, participated on behalf of the Russian Orthodox Church in the work of the regular session of the Stockholm Conference on Vietnam (from March 29 to April 1974) as a member of the delegation of the CPC.

From August 24 to 26, 1974 in Prague (CSSR) sessions of the Preparatory Committee of the CPC were held to clarify the attitude of the CPC towards the preparatory documents of the sections for the 5th Assembly of the World Council of Churches in Nairobi (Kenya), to study the draft of the prayers for United Nations Day and to draw up a memorandum for the 7th Assembly of the Conference of European Churches in Engelberg (Switzerland). Docent A. I. Osipov of the Moscow Theological Academy took part in the meetings of the committee.

Hieromonk Iosif Pustoutov, a member of the



ORTHODOX SISTER CHURCHES

The Serbian Church. A regular session of the Holy Hierachal Synod of the Serbian Orthodox Church took place in Belgrade recently, where appropriate resolutions were adopted on questions of organization, education, finance, missionary activities, and so on."

Protosingel Iriney Gavrilovich, professor and Rector of the Prizren Theological Seminary, was elected as patriarchal vicar with the title of Bishop of Moravska.

Archimandrite Professor Stefan Maletić was elected rector of the seminary in the Monastery of Krka ("Vesnik," Belgrade, No. 600, June 15, 1974).

Bishop Iriney (Miroslav Gavrilovich in the secular world) was born on August 28, 1930 in the village of Vidovo, not far from Čačak. When he was still of a young age, he left home for the adjacent Monastery of the Transfiguration. His spiritual father was the monk Evtasij from Athos. After a year in the monastery, with the blessing of his spiritual father, he entered, first, a gymnasium and then the Prizren Theological Seminary. On graduating from the latter institution he became a member of the teaching staff and later its rector. He also graduated from the Theological Faculty in Belgrade, and in 1959 took monastic vows in the Rakovica Monastery. He was ordained deacon by Patriarch German on October 24, 1959, and presbyter three days later. His career also included a period of study in Greece on a bursary from the World Council of Churches. From 1968 to 1971 he was in charge of the school in the Ostrog Monastery. He is the author of the book "St. Basil of Ostrog" (Belgrade, 1971).

The nomination of the newly elected Bishop Iriney took place on Saturday, July 13 in the Belgrade Cathedral at 6 p. m. On the following day, July, 14, His Holiness Patriarch German of Serbia concelebrated the Divine Liturgy with Bishops Paul of Bashka—Prizren; John of Šabac—Valjevo and Nikolay of Australia and New Zealand, as well as 12 priests and priestmonks, 5 archdeacons and 3 deacons, during which the consecration was solemnized by His Holiness the Patriarch and the three bishops ("Pravoslavlje" Nos. 117-128, August 1-15, 1974).

Two Orthodox Serbian parishes have been founded in Sweden: of the Church of St. Nicholas in Västerås and of the Church of Sts. Cyril and Methodius in Malmö. Prior to this Orthodox

Serians in Sweden were ministered to, with the blessing of His Holiness Patriarch German, by an Orthodox Swede, Archpriest Christopher Klasson. There are 22,000 Orthodox Serbs in the country as a whole ("Vesnik" No. 600, June 15, 1974).

Four hundred years have passed since the re-founding of the "great royal Lavra," the Moracha Monastery, which was built in 1252. Its founder was Prince Stephen, the nephew of St. Sava of Serbia. In 1504 the Turks tore the roof off the monastery, as a result of which all the ancient murals perished except for the fresco "The raven bearing food to the Prophet Elijah" and a few others, which are very highly valued by specialists. In the reign of King Milutin the monastery was rebuilt and refounded by Prince Vučić Vučetić and Hegumen Foma in 1574.

In 1607 Patriarch John gave the monastery an altar cross and in 1616 the western façade was decorated by the artist Djordje Mitrofanovich from Khilendar. In 1636 the monastery was the scene of a "holy council" attended by Patriarch Paisie. Metropolitan Longin of Herzegovina and Metropolitan Paisie of Budim, at which the rights of the monastery and the limits of its domains were laid down. In 1665 the prohegumen of the monastery, Afanasiy, made a pilgrimage to the Holy Land ("Pravoslavlje" Nos. 177-178, August 1-15, 1974).

The Orahovica Monastery in Central Slavonia is well known in Yugoslavia. It was founded with its Church of St. Nicholas in 1570 and by the 1580s many books had already been transcribed there. Especially famous are the calligraphers Maffei, Dimitriy and Spiridon. In 1607 Savva Krabulevic made a magnificent iconostasis, three icons from which are still preserved in the Serbian Museum in Zagreb. Also well known is the gold-and-silver smith Avramiy Khapovic. In the 18th century the cloister became a centre for the printing of engraved icons. Priestmonk Stefan Likich was a master of wood engraving. In the 17th century attempts were made to force the monastery to accept the Uniate faith but through the efforts of Patriarch Arseniy III these plans were thwarted. In the 17-18th centuries there also existed a nunnery which was housed half an hour's walk from the monastery. The last of the nuns died in 1839. The monastery had an extremely rich library and a big collection of icons. All these were lost during the war but part of them ended up in Zagreb Museum. The

monastery was burnt in 1943. Its restoration was begun in 1952 on the initiative of the then young monk, who is now father superior, Milutin Amiđich ("Pravoslavlje" Nos. 177-178, August 1-15, 1974).

From July 1 to 5, 1974, the city of Otočec, Slovenia, was the venue for the Fourth Seminar of Bible Translators which was attended by 20 Yugoslavian translators of the Holy Scriptures belonging to various confessions. It was declared at the seminar that it is essential to have three types of translations of the Holy Scriptures: 1) for specialists, theologians and biblicalists; 2) an exact literal translation; 3) a translation into the modern language. It is this third objective that the United Bible Society sets itself. At the present time work is proceeding in the Serbian Orthodox Church on a new translation of the Bible ("Pravoslavlje" Nos. 177-178, August 1-15, 1974).

The Bulgarian Orthodox Church. A hundred years have passed since the opening of the first Bulgarian theological school in the Monastery of Sts. Peter and Paul. The monastery was founded during the Asens' reign (1186-1350). In 1393 the cloister was destroyed by the Turks like the capital Tyrnovo, and after being restored it was again destroyed in 1598. In 1700 it was here that Hegumen Sofroniy and his mother Maria started the so-called Marian revolt. It was here too that the revolt of Hadji Stavrev began in 1862. During the April uprising, Father Khariton's rebellious troop defended the monastery for 9 days. A frequent visitor here was Hierodeacon Ignatii—Vasil Levsky. At one time this was a Greek monastery until Archimandrite Maksim Raykovich made it a Bulgarian one.

The first Bulgarian theological school was opened here on May 11, 1874, by the decision of Metropolitan Ilarion of Tyrnovo. The school had a four-year course of instruction and a preparatory class. Its rector was Nedyu Zhakov. In 1875 a "Know Thyself" society was organized at the school which had a splendid library at its disposal. The school existed up to 1886 when it was transferred to Tyrnovo and then to Samokov. At the present time the Monastery of Sts. Peter and Paul is a nunnery only; its superior is Reverend Mother Pelagia ("Tserkoven Vestnik" No. 17, June 11, 1974).

Particularly well known in Bulgaria is the priests' choir of Sofia which was formed in 1949. Its achievements have been especially notable since 1954, when Father Dimitriy Popkonstantinov became its head. The choir usually takes part in services during the first week of Lent with the

reading of the Canon of St. Andrew of Crete, sings on patronal feasts, and performs in concerts.

The choir performed on May 26 and 29 before a number of hierarchs, clergymen and lovers of ecclesiastical singing ("Tserkoven Vestnik" No. 17, July 11, 1974).

The Orthodox Church of Czechoslovakia. The Primate of the Orthodox Church in Czechoslovakia, Metropolitan Dorotej of Prague and Lublin, Czechoslovakia, was in Poland from April 9-12, at the invitation of the Polish Ecumenical Council of Churches ("Hlas Pravoslavy" No. 17, 1974).

Bishop Cyril of Michalovce turned 50 this year. He was born on April 17, 1924, and studied theology in Budapest and at the Moscow Theological Academy. In the course of his career he served as a parish priest in Eastern Slovakia, taught in the theological faculty, and on November 1, 1965, was consecrated as Bishop of Michalovce. Metropolitan Dorotej sent Bishop Cyril a message of greetings on the occasion of his birthday ("Hlas Pravoslavy" No. 6, 1974).

Church of Constantinople. A Local Ecumenical Council, which was held on Crete, examined a number of questions of Local Church life, including the election of hierarchs for the vacant dioceses of Lampi, Sfakia, Selinus, Kisamos, Kydonia and Anakoron and the opening of a theological faculty at Crete University in the town of Heraklion ("Pravoslavlje", I, IX. 1974).

Church of Alexandria. October 3, 1973, Metropolitan Frumentius of East Africa arrived in Uganda for a six day visit. The country's capital, Kampala, became the venue for the first congress of Negro Orthodox clergy. Metropolitan Frumentius handed over to the Dar es Salaam Diocese funds collected for it by the Church of Hellas. A mutual assistance fund had been set up for the clergy and at the congress a commission was elected to supervise its operations. Also elected was a commission which will recommend people to study at the newly established seminary in Nairobi, Kenya, beginning in 1974. The metropolitan urged the clergy to be zealous and thorough in their celebration of divine service and called for more intensive activity in regard to catechical schools (Proche orient chretien, Jerusalem, 1974, fasc. II).

Church of Antioch. The spring session of the Holy Synod of the Antiochene Orthodox Church was held in the Monastery of St. Elijah in Lebanon, at the end of April and the beginning of May 1974, under the chairmanship of His Beatitude Patriarch Elias IV of Antioch and All East.



The 3rd Assembly of the All Africa Conference of Churches

At the 3rd Assembly of the All Africa Conference of Churches (AACC) which was held in the Zambian capital, Lusaka, from May 11 to 23, 1974, the Russian Orthodox Church was represented by Archbishop Nikodim of Kharkov and Bogodukhov, Exarch ad interim to Central and South America, who was sent as an observer with the blessing of His Holiness Patriarch Pimen of Moscow and All Russia and in accordance with a resolution of the Holy Synod of the Russian Orthodox Church. Accompanied by an interpreter from the Department of External Church Relations, M. Voskresensky, he left Moscow by air on May 9 to take part in the Assembly.

Our route included stops at Cairo in Egypt; Khartoum in the Sudan; Entebbe in Uganda; Nairobi in Kenya, and Dar es Salaam in Tanzania. Finally we touched down at Lusaka, Zambia. When you fly over the endless expanses of the picturesque African continent, you find it difficult to tear your eyes away from its beauty—the life-giving torrents of the Nile bringing moisture and relief from the heat to those dwelling on its banks, who live out their lives under the scorching sun on the edge of a boundless scorching desert; the towns and villages of the Sudan, spread throughout the length and breadth of the land, where the people wage a constant battle for every drop of moisture that is their elixir of life, where even after sunset we found ourselves in 40°C. heat; the captivating beauty of Uganda's lakes and islands, the watershed of the mother Nile, which seem to recall some vanished Eden, and the Entebbe airport, situated on the shores of a lake. On the flight from Kenya to Uganda our eyes were captured by the stern majesty of Mt. Kilimanjaro, proudly raising its

vulcanic crest above the clouds. The white snow cover veiling its lofty summit seemed to lend it the appearance of a haughty grey-haired rebel.

As we flew over the endless expanses of the African continent—which many Europeans imagine to be one undivided country, when in fact its geography and the way of life of its peoples are extremely varied—we could not help thinking: in carrying through His Divine Act of Creation, it was by no fortuitous act that the Lord had brought into being this vast and variegated corner of the Earth or its dark-skinned inhabitants. It was thus pleasing and agreeable to His creative providential will. And the deeds of those people who continued for centuries on end to enslave the African peoples and plunder the riches of their land for the sole reason that they were white-skinned and—unlike the Africans—armed with weapons the like of which the latter did not possess, were nothing less than a direct challenge to our Maker, an encroachment on the freedom of these peoples, and trespassed on the will of the Creator, with Whose Name the invaders frequently shielded their rapacious machinations against His will. And when the African peoples proudly and bravely cast the shackles of slavery and colonialism from their bodies and souls, they are doing their sacred duty and exercising their right to be free and equal along with all the people of our Earth, in virtue of the Divine Act of Creation in the image and likeness of God.

Such reflections filled us with happiness for our African brother Christians, who were faced during these days with the task of making another effort along with the entire African people in their sacred struggle for freedom, for the right to be masters of the land

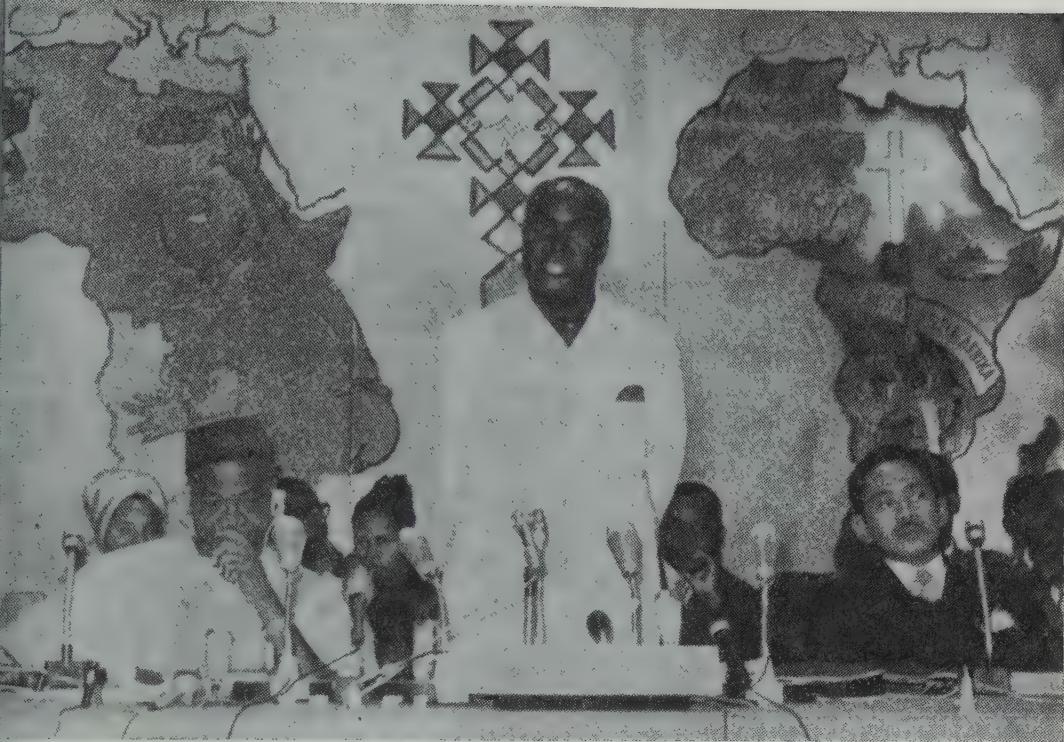
which was given to them by their Creator for happiness, pleasure and life.

On Saturday, May 11, we flew in to the airport of the Zambian capital, Lusaka, where we were warmly welcomed, like all the other delegates and guests, by the General Secretary of the AACC, Canon Burgess Carr. After completing the necessary formalities, we took up our lodgings in the city's university township, where we were to spend the next two weeks. On the same day we were introduced to the president of the AACC, the Rev. Richard Andriamanjato, and the secretary of the Assembly, Eu-stace Renner, and met with the delegates themselves.

At 10 a. m. on Sunday, May 10, the formal opening of the Assembly was held in the Anglican cathedral of Lusaka. All the delegates and guests arrived in good time and awaited the appearance of the Zambian President, Dr. Kenneth D. Kaunda, who solemnly entered the cathedral with the Anglican bishop of Lusaka, followed by his suite. In accordance with local custom, they were escorted by singers who rendered traditional melodies to an accompaniment of drums and dancing. The service bore an ecumenical character. It was a prayerful appeal to the Lord that He might endow all the African peoples, especially those burdened by the yoke of colonialism and neo-colonialism, with genuine freedom and the right to order their own happiness on the sacred soil of their ancestors. Prayers were said by representatives of various Christian Churches. The final part of the service was assigned to Bishop Samuel of the Coptic Church, who called upon the Holy Spirit to assist the labours of the Assembly. Following the singing of "Thee, O Lord, We Praise" (in the Catholic version) Father John Gatu, Vice-President of the AACC and General Secretary of the Presbyterian Church of East Africa, delivered a sermon on the words *For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake* (2 Cor. 4. 5). After the service the guests were offered luncheon and then they set off with the delegates to the state palace, — Mulungush Hall — in order to take part in the official opening of the Assembly, which was convoked

under the motto "To live henceforth not for one's own sake but for Christ" (2 Cor. 5. 15). Upon the arrival of the President of the Republic, Kenneth Kaunda, the Assembly opened with the singing of the national anthem. The speech of welcome was made by the President, who spoke on the theme "Challenge to Our (i. e. Christian) Service in Africa." Stressing the importance of the dramatic political changes which have occurred in Africa over the last few decades, Dr. Kaunda dwelt on the significance of the AACC Assembly in the following words: "The 3rd Assembly of the All Africa Conference of Churches is taking place during a decisive epoch in the history of the continent and the history of the world as a whole ... and the Church in Zambia is no passive observer in the great task of building a humane society... The Church is faced by the vital task of enlightening the African peoples and strengthening African unity." Touching on one of the pressing problems of our times — that of peace and justice among men — the President emphasized the fact that "There can be no genuine peace under conditions of inequality and exploitation. Genuine peace must be based on equality of opportunity and proper distribution of benefits... consequently our task consists in creating conditions for genuine peace." Referring to those who overran Africa in the guise of enlighteners, but whose real goal was to enslave her, he said: "There were people here who proclaimed themselves Christians but who held the Bible in one hand and a rifle in the other." "Today the speaker continued, "they are in the throes of moral bankruptcy." In conclusion the President declared: "We must realize our service with honour and dignity... and I pray for the success of your discussions." The President's speech was given an attentive hearing. At the conclusion of his welcome Dr. Kaunda once again conveyed to the Assembly his best wishes for a successful session and departed with his suite. Greetings from the heads of some African countries and certain eminent figures were then read out and with this the official session was brought to a close.

After dinner the plenary session continued its work. First of all greeting



Dr. Kenneth D. Kaunda, President of Zambia, addressing the Assembly. On the right: The Rev. Richard Andriamanjato, the AACC president

from heads of Churches were read out. Among those who took the floor was the Russian Orthodox Church representative, Archbishop Nikodim of Kharkov and Bogodukhov, who read the message from His Holiness Patriarch Pimen, which the Assembly listened to very attentively (the message was printed in *IMP*, 1974, No. 7.—*Ed.*).

After the reading of the messages of greetings the evening session was closed.

In the morning of May 13, another plenary session was held. This opened with a report from the President of the AACC, the Rev. Richard Andriamanjato. Calling on delegates to the Assembly to make every effort to ensure that the Churches of Africa play a worthy part in their people's struggle for liberation from colonialism and enslavement of every kind, for the sake of peace and social justice on their land, he said, "Whom must we defend? What must we defend? The might of the wealthy of this world? The exploiters of our raw materials? The huge incomes which the multinational oil companies do not

want to let out of their hands?... No! We need a Church for the people, that is, a Church which bears responsibility for the future of mankind, one which would be capable of preaching the glad tidings which God wishes to be proclaimed in the world where she is summoned to labour... a Church which would hearken where man is in need of salvation and thirsts for freedom. Whichever man is struggling against injustice in the world, there the Church, and the AACC in particular, is called upon not only to preach the Gospel but to share the suffering and pain of those who are undergoing these trials." In conclusion, the Rev. Andriamanjato declared: "Africa today needs not an enslaved Church but a ministering Church, not a Church which trembles before obstacles, but a Church which knows that she has everything in Christ."

The General Secretary of the AACC, Canon B. Carr, then read a paper entitled: "Our Obligations in Lusaka" in which he outlined prospects for the Assembly's activities. Among other things he said: "We cannot believe that

Christ's mission consists in the development of commerce and colonialism... Our Assembly will decisively place the Church on the side of those fighting to put an end to racial and economic injustice in Africa."

Both the report made by the Rev. R. Andriamanjato and the address given by the AACC General Secretary, Canon B. Carr, called on the African Churches to become active participants in the struggle for full liberation of the peoples of their continent from every kind of colonialism, neo-colonialism, apartheid and enslavement. The prospects they outlined for the Assembly's activities were greeted by the participants with attention and enthusiasm.

The Assembly's work during the days that followed proceeded within the framework of four themes: "Evangelization and Specific Features of African Churches"; "The Church and the Cultural Renewal of Africa"; "The Prophetic and Ministering Church"; "Church Unity and Cooperation." These themes were subsequently assigned to four sections wherein the delegates discussed questions of concern to their Churches today with regard to the cause of evangelical service to their people in the liberation struggle.

The discussions showed that African Christians acknowledge themselves to be the children of free Africa and know that for them there is no other road and no other choice than that of serving their people in the vital struggle to bring freedom to the entire land of Africa, which was made for them, just as they were made for it, by the providential will of the Creator. A particularly vivid demonstration of the people's passion and enthusiasm for the sacred freedom of the African was to be observed at the ecumenical service which took place in the morning of Sunday, May 19, at Lusaka's Independence Stadium. It was attended not only by the Assembly delegates, but also by eminent statesmen and diplomats. From early morning the common people gathered here from all the districts bounding the city, from all parts of the country, and one felt that they had not come for the sake of the spectacle, but to offer up a special prayer, a prayer for the Africa so dear to their hearts. It was impos-

sible to remain unmoved by the sight of mothers climbing the hill surrounded by their children. The smallest ones they carried on their backs, disdaining the length of the road and the burning rays of the sun in their desire to ensure that their childly, innocent and angelically pure prayers might also merge with the common prayer of the peoples of Africa for the peace that is desired by all, for honour and freedom, for the right to live on the land of their forefathers free from oppression and enslavement. The faces of these mothers expressed their firm faith in their human dignity and their God-given right to be free and respected daughters of their land. As the echo of the people's prayer resounded throughout the area in the community singing the following words came to our lips of their own accord:

People of Africa. You are the lords of your land.

Be not ashamed of the colour of your skin.

You were created by God for happiness and freedom.

Guard this freedom, work, sing and pray.

Your land is akin to biblical Eden.

For its freedom unite in inviolable brotherhood.

Your honour, glory and freedom are in your hands,

Them guard, pray, sing and work.

This land — your homeland — a mother worthy of love, like the apple of your eye must you sacredly guard.

Your labour and your struggle a ceaseless force,

You must harness to free your sacred land.

For happiness, joy, freedom and glory.

For your kin and dear little ones.

For your native land, exhausted from oppression,

Raise high the banner of your freedom.

The service began with a prayer which was read by the Rev. Mbenda, General Secretary of the Christian Council of Zambia. This was followed by prayers said by each of the participants from the African Churches in their native languages. Then there were readings from the Bible and singing of hymns by all the people. Donations were collected.

ed to help victims of the drought in West Africa. This was followed by a sermon, which was delivered by Dr. Philip Potter, General Secretary of the WCC. Then the Catholic Archbishop of Zambia, Emmanuel Milingo offered up a prayer that the peoples of Africa might be granted peace, freedom and social independence. In conclusion the Anglican Bishop Maketa from Lesotho blessed all those gathered in service to the peoples of Africa in their liberation struggle. Like an ebbing tide the people dispersed home in all directions, assured in their faith that the Lord will help them in their determination to achieve the desired freedom and genuine peace in the land of their forefathers.

On May 21, the AACC brought its work to a close. In so doing it called on the delegates to "interpret the role of the AACC today in a new way" (from the address of the Rev. R. Andriamanjato) and to harness all Churches in service to the African people in their striving for social, national and spiritual freedom, on the side of "those who are struggling to put an end to racial and economic injustice in Africa" (from the speech of the AACC General Secretary, Canon B. Carr).

The 3rd AACC Assembly embodied a keen desire to summon and rally the African Churches in service to the common popular movement for full liberation of their continent from all bondage, direct or indirect. And it must be said that all the delegates were unanimous in voicing these aspirations.

The intervals between the sessions of the AACC Assembly left time for fraternal contacts and talks at which delegates and guests gave their views on the Assembly's work and discussed various questions relating to our Churches at the present time. There were also two official receptions. In the evening of May 17, the Soviet Ambassador to Zambia, D. Z. Belokolos held a reception to mark the opening of the newly completed Embassy building in Lusaka. Apart from diplomats and representatives of the local authorities, invitations were extended to representatives of the Assembly: among those invited were the President of the 3rd AACC Assembly, the Rev. R. Andriamanjato; the AACC General Secretary, Canon Burgess Carr;

the General Secretary of the WCC, Dr. Philip Potter; the secretary of the 3rd AACC Assembly, Eustace Renner; the General Secretary of the CPC, Dr. K. Toth; the Papal Pronuncio in Zambia, Archbishop Luciano Angeloni and Archbishop Nikodim of Kharkov and Bogodukhov. On May 19, the delegates and guests to the Assembly were invited by the Mayor of Lusaka to an evening reception in honour of the Assembly. He extended a cordial welcome to all and wished them every success and the blessing of God in their labours to aid the liberation movement of the peoples of Africa. These receptions provided additional opportunities for broad contacts and exchanges of opinion in the spirit of ecumenical mutual understanding in the service of good, peace and justice on Earth.

We also had the opportunity to voice our spiritual support for our African brothers in their struggle—on behalf of both the Russian Orthodox Church and all our people—and also to share the experience of our Church life and her spiritual mission today. We had talks and fraternal personal contacts with many representatives of Christian Churches on the African continent.

On May 21, we were invited to an unofficial dinner with the Papal Pronuncio in Zambia, Archbishop Luciano Angeloni. Also present was the Archbishop of Lusaka, Emmanuel Milingo. The dinner passed in warm, brotherly conversation, and a spirit of ecumenical understanding and respect. In the evening of the same day we departed for the city of Livingstone, which is situated 500 kilometres from the Zambian capital. On the following day we admired the view of the celebrated Victoria Falls, which lie on the border between Zambia and Rhodesia. More than 110 metres in height, these falls are a true natural wonder. We also looked round the local zoo and the Livingstone Museum. In the evening we returned to the capital.

On May 23, we bade farewell to the President of the 3rd AACC Assembly, the Rev. Andriamanjato, the General Secretary, Canon Burgess Carr, and other AACC figures, thanking them for their hospitality and for the opportunity provided for fraternal contacts with brother delegates from the Church-

es of Africa, and for the opportunity to pass on to the Assembly the Message of the Primate of the Russian Orthodox Church, His Holiness Patriarch Pimen, who conveyed therein his wishes that God would bless the work of the Assembly for the good of peace and the freedom of the African peoples.

In conclusion we prayed that the grace-bestowing help of the Lord be upon the peoples who are fighting for their freedom, happiness and peace in their native land. And with these prayer-

ful and sincerely fraternal good wishes we bade farewell to hospitable Zambia and to Africa in general, and left our Motherland. But we shall retain with us the memory of those twelve days of fraternal meetings and contacts with our brothers of the African Church. May the Lord grant them strength and inspiration, freedom and peace, and bless their evangelical service to the people and to the cause of true peace on Earth.

Archbishop NIKODIM

The CCIA Session

The Executive Committee of the WCC Commission of the Churches on International Affairs (CCIA) held its 29th session in the Council's Centre in Geneva from July 29 to August 2, 1974. It was chaired by Ambassador Olle Dahlen (Sweden), the Chairman of the CCIA. Dr. Philip Potter, the WCC General Secretary, addressed the opening meeting.

The main items on the agenda were the economic threat to the world, current tasks of disarmament, problems of

decolonization, the situation in Indochina, the Middle East, Chile, Cyprus and Northern Ireland, and also preparation for the CCIA Consultation on Human Rights and Christian Responsibility.

The session worked out and adopted statements on the economic threat to the world, contemporary aspects of disarmament, Chile and Cyprus.

Participating in the session from the Russian Orthodox Church were Metropolitan Filaret of Kiev and Galicia, Exarch to the Ukraine, a member of the CCIA, and the CCIA Vice-Chairman Aleksey S. Buyevsky.

Meetings of the Organs of the World Council of Churches in West Berlin

A meeting of the Executive Committee of the World Council of Churches was held on August 6, 1974, in which Metropolitan Nikodim of Leningrad and Novgorod, a member of WCC Executive Committee, took part.

Sessions of the committees of the WCC programme units were held from August 7 to 9, 1974. Members of the "Faith and Witness" Committee Metropolitan Antoniy of Surozh and Protopresbyter Professor Borovoy took part in its sittings; A. S. Buyevsky in the meetings of the "Justice and Service" Committee, and Archbishop Vladimir of Chita and Irkutsk in the "Education and Renewal" Committee sessions.

A current session of the WCC Central Committee took place in the Congress

Hall from August 11 to 18, 1974. Among those participating in it were: Metropolitan Nikodim of Leningrad and Novgorod, Metropolitan Yuvenaliy of Tula and Belev, Archbishop Vladimir of Chita and Irkutsk, Protopresbyter Professor Vitaliy Borovoy, Archpriest Nikolay Gundyaev, and A. S. Buyevsky—members of the Committee—as well as Archimandrite Kirill Gundyaev, Russian Orthodox Church representative at WCC in Geneva, and G. N. Skobolev, Secretary of the Russian Orthodox Church Representation at the WCC in Geneva. Hieromonk Lev Tserpitsky, a student of the Leningrad Theological Academy, took part in the sessions of the Central Committee as a youth server.

Documents Adopted at the WCC Central Committee Meeting

August 11-18, 1974

Letter to His Beatitude Archbishop Makarios, President of the Republic of Cyprus

Your Beatitude,

Following the letter sent to Your Beatitude on July 31 by the General Secretary of the World Council of Churches, the Rev. Philip A. Potter, the officers of the World Council of Churches, meeting with the Central Committee these days in Berlin, wish to communicate through Your Beatitude to the Orthodox Church of Cyprus, a member of the World Council of Churches, our great sorrow at the news of the further tragic suffering and death inflicted upon the people of your Church as well as upon all people of Cyprus.

We shall apply all our power of intercession with Christ our Saviour and of moral persuasion to move the secular authorities in order to secure immediate peace for Cyprus, and that conflicts within the country and around it may be resolved in the spirit of mutual understanding and justice.

M. M. THOMAS,
Chairman

PAULINE M. WEBB,
Vice-Chairman

PHILIP A. POTTER,
General Secretary

RESOLUTION ON THE MIDDLE EAST

The Central Committee welcomes recent events promoting favourable development in the Middle East situation. Among these are the preliminary steps taken to stop fighting on the Egyptian and Syrian fronts. The Central Committee hopes that the Geneva Peace Conference will lead to a permanent and lasting peace in the area. We urge that all parties concerned make sure that representatives of the Palestinian people are present at the conference.

The WCC calls upon the governments concerned to accelerate the preparations for the second phase of the Geneva Peace Conference.

RESOLUTION ON JERUSALEM

The Central Committee affirms that to secure a satisfactory position for Jerusalem the following facts should be taken into account:

The Central Committee while in session will continue to follow developments on the island. Meanwhile we are enclosing a copy of the statement released by the Executive Committee of the Commission of the Churches on International Affairs of the World Council of Churches on August 5, and a copy of the cable that the Central Committee sent to the Secretary-General of the United Nations on the occasion of the Security Council session on August 14.

The World Council of Churches will keep you informed about any further steps it may take.

We thank God that your life has been spared. We pray that the Almighty will give you strength from on high and preserve you for the glory of His Name and the good of your Church and your people.

Cordially yours in Christ,

PAULINE M. WEBB,
Vice-Chairman

PHILIP A. POTTER,
General Secretary

1. Jerusalem is a Holy City for the three monotheistic religions: Judaism, Christianity and Islam. The tendency to minimize Jerusalem's importance for any of these three religions should be avoided.

2. Its importance for Christianity is reflected in the following statement of the Executive Committee of the WCC at Bad Saarow (February 1974): "Christian Holy Places in Jerusalem and neighbouring areas belong to the greatest extent to member Churches of the WCC, specifically the Eastern Orthodox and Oriental Orthodox Churches and are also of importance to other Christians."

3. The question of Jerusalem is not only a matter of protection of the Holy Places, it is organically linked with living faiths and communities of people in the Holy City.

Any proposed solution as to the future of the Holy Places in Jerusalem

should take into account the legitimate rights of the Churches most directly concerned.

Any solution on Jerusalem should take into account the rights and needs of the indigenous people of the Holy City.

4. We are of the opinion that matters relating to the jurisdiction of Jerusalem will find their final solution in the context of settling the conflict as a whole.

The Central Committee recommends that the aforementioned should be worked out with member Churches, and above all with the Churches most directly concerned. Furthermore these issues should be made subjects for dialogue with Jewish and Muslim participants.

RESOLUTION ON SOUTH KOREA AND THE PHILIPPINES

The Central Committee of the WCC expresses concern at the worsening of the situation of human rights in the Republic of Korea and the Republic of the Philippines. The present policies of the governments of these countries have led to misuse of power, repressions and restrictions of justice and freedom.

We are inspired by the courageous stand taken by secular and religious groups and individual citizens. In both countries, many groups of Christians, including Protestants and Roman

Catholics, have openly identified themselves with the struggle for social justice and affirmation of human rights for all people as an expression of the commitment to the Gospel of Jesus Christ.

Therefore the Central Committee of the World Council of Churches resolved as follows:

1. To appeal to the governments of the Republic of Korea and the Republic of the Philippines to release persons detained in violation of human rights.

2. To reaffirm support for and solidarity with all citizens of these countries who have been denied human rights and especially with those Christians who have spoken out because of their commitment to the Gospel, to pledge continued support and solidarity.

3. To make known to the member Churches of the World Council of Churches all available information on developments in the two countries, and on the courageous examples of the Christians there.

4. To send a delegation, including Roman Catholics and Protestants, to each of these countries to consult with ecclesiastical leaders there and thereafter to make appropriate statements to government officials.

5. To ask the CCIA, in consultation with the local member Churches, and national and regional ecumenical organizations, to take further steps as the need arises.

The Church and Society—1974



A worldwide conference, called by the Department on Church and Society of the World Council of Churches, was held from June 24 to July 1, 1974, at the invitation of the Romanian Orthodox Church in Bucharest. The theme of the conference was "Science and Technology for Human Development—The Ambiguous Future and the Christian Hope." This conference was the most significant event in the development of Christian social thought since the 1966 Geneva conference on the same topic.¹ In the first place, it served to sum up the five years of study under-

taken after the WCC General Assembly in Uppsala on the subject of coming changes in world perspectives.² Secondly, it marked real changes in the ecumenical movement itself, which gradually enlarging its field from interests of a purely ecclesiastical order to discussion of the wider needs of mankind in general. And thirdly, it was one of the final stages in the preparation for the 5th WCC General Assembly, to be held in Jakarta, Indonesia, 1975.* It must be admitted that for a

* In view of the situation in Indonesia, the WCC decided in August 1974 to hold the assembly in Nairobi, Kenya. —Ed.

the good work done there, the Bucharest conference was of less significance, in the final analysis, than the Geneva one of 1966 both in terms of attendance and in the solid content of the materials produced. If in Geneva there were more than 400 participants all told, in Bucharest there were only 150, and while in Geneva the Eastern Churches from socialist countries were strongly represented, in Bucharest they hardly made up 17% of all those taking part³, so it follows that in its content the Bucharest conference can have no claim to be expressive of the worldwide Christian opinion in all its diversity and fullness. At the meeting of the "Church and Society" Working Committee that was held afterwards it was rightly pointed out that the Bucharest conference had been under the sway of the Western views that were in the majority.⁴

II

The 1966 World Conference on Church and Society set up several programmes for the study of sociological questions from which the Uppsala WCC Assembly chose as most vital—world economic development, non-violent strategy in social change, the elimination of racism, and the contribution of science to worldwide technological change. Post-Uppsala studies of the Church and society were conducted under two separate headings that touched upon the questions formulated by the 4th WCC Assembly in one way or another: (a) the problems of worldwide technological change, and (b) the question of violence and non-violence in the struggle for social justice. Both were united under the general heading of "The Future of Man and Society in a World of Science-Based Technology." During the five years of study the focus was placed on practical problems like measures to protect the environment from pollution and the other byproducts of our technological civilization; the significance of social justice with regard to population growth, and food supply on a worldwide scale; city-planning in the light of the crisis brought on by the rate of technological development; the ethics of the progress being made in biochemical and genetic research; the dehumanization resulting from increased con-

sumption brought about by rising production rates in the science-based industry of today and the social consequences of revolution.⁵ For the information of readers of *The Journal of the Moscow Patriarchate* we will list the measures undertaken in connection with these studies as they are put forth in the magazine *Anticipation* under the heading "Brief History of the Five-Year Ecumenical Inquiry into the Future of Man and Society in a World of Science-Based Technology."⁶

The meeting of the WCC Central Committee that took place in Canterbury, England, in August 1969, approved the theme of "The Future of the Church and Society in a World of Science-Based Technology," formulated by the WCC Department on Church and Society, that had been suggested by the "Church and Society" conference of 1966 and was passed by the 4th Assembly of the WCC in Uppsala in 1968.

In April 1970 the first issue of the magazine *Anticipation* was published, with articles on the theme of "Christian Thought in Future Perspective."⁷

In June and July, 1970, the first study conference was held in Geneva on the theme of "Technology, Faith and the Future of Man," which set up a programme of study for the questions listed above.⁸

In June 1971, in Nemi, Italy, a meeting of an enlarged Working Committee of the Department on Church and Society was called, consisting of 30 scientists under the chairmanship of Professor S. L. Parmar (India) and the vice-chairmanship of Professor C. Birch (Australia).⁹ The main topics studied at this meeting were: science and the quality of life; political and economic selection in an age of technology, and the face of the future.

In March 1972, a regional West African conference was held in Accra, Ghana, on the theme of "Science, Technology and the Future of Man and Society," which considered several questions from the specifically African point of view.¹⁰

In June 1972, representatives of the WCC Department on Church and Society were present and took part in a UN conference on the environment held in Stockholm, Sweden.¹¹

In September 1972, in Cardiff, Great Britain, the debate continued on ecology and "the limiting of growth" as part of the consultations for "The Global Environment, Economic Growth and Social Justice." The working groups focussed their discussion on a study of the uses of ethical and natural resources and the search for criteria by which to judge models of social change (violent and non-violent action in social change).¹²

In April 1973, 45 researchers, natural scientists and theologians from Asian countries met in Kuala Lumpur, Malaysia, to discuss the theme of "The Scientific, Technological and Social Revolutions" from a specifically Asian point of view. The emphasis at this meeting was placed on the appropriateness of technology for Asia and the mobilization of local talent and local experience.¹³

In May 1973, a conference of scientists and theologians from North America and Europe was held in Pont-à-Mousson, France, on the theme: "The Technological Future of the Industrialized Nations and the Quality of Life." Those who took part in the conference attempted to determine what it is that goes to make up the "quality of life" and to show the way to a fair distribution of the most precious resources in both national and international terms.¹⁴ It was then that the WCC Church and Society Department published the book "Ecology and Human Liberation: a Theological Critique of the Use and Abuse of Our Birthright" by Dr. Thomas S. Derr, Professor of Religion at Smith College, USA.¹⁵ This work is a survey of the various approaches and propositions put forth during discussions of the environment, suggesting a theological interpretation of the problem based upon the Bible.

A specialized consultation was held in June, 1973, in Zurich, Switzerland, on the subject of "Genetics and the Quality of Life," whose participants discussed problems raised by the unsettling new possibilities open to science and technology. The ecumenical discussion of this subject was called forth by the need to determine ethical guidelines that would help to make realistic decisions.¹⁶ A small working group of

scientists and theologians discussed this dialogue on the spot, seeking the best combination of Christian ethics which would lead to a conclusion both scholarly and rational.¹⁷

In July 1973, an enlarged meeting of the Working Committee on Church and Society was held in Lohenberg, Switzerland, which prepared a population policy for the World Population Year of 1974. In August 1973, the WCC Central Committee offered this document, entitled "A Policy for Population, Social Justice and the Quality of Life" to its member-Churches for study, comments and the corresponding action.

In February 1974, Father Paul Verhese, Principal of the Syrian Orthodox Theological Seminary in Kottayam, India, brought the Church and Society Department the manuscript of his book "The Human Presence: a Survey of the Role of Humanity in an Evolving Universe," which discusses questions of ecology from the point of view of Asia and the Eastern Churches (the book soon to be published).

And finally, in June and July 1974, there was the Bucharest conference, the last in the series of measures that will be listed.

In August 1974, in Berlin, the WCC Central Committee considered the results of these five years of study on the future of man and society in a world of science-based technology and recommended its conclusions for the 5th General Assembly in Jakarta.

Having dealt with the first and the positive aspects of the Bucharest conference mentioned at the beginning of this article, we should point out the significant changes that have come about with respect to the question of Church and society since the Uppsala General Assembly.

At the 1966 World Conference on Church and Society there were relatively few scientists (specialists in various fields of science and technology) present. But as the "Church and Society" study programme progressed the number of scientists increased and more and more authoritative figures were brought into the discussion. At present at the Bucharest conference were not only specialists from the fields of chemistry, nuclear physics, mat-

atics, biology, anthropology, etc., but representatives of the political and socio-economic sciences, diplomats and civil servants. One of the reports, for instance, was read by a government minister, Dr. Mircea Malitza, councillor to the Chairman of the State Council of the Socialist Republic of Romania. The very possibility of discussing urgent problems facing mankind at meetings between theologians and scientists, has been realized more than once at various international forums of men of good will, such as the Moscow Congress of Peace Forces in 1973, shows that there are no insurmountable barriers for all men of good will to give all they have to the joint service for the better future of mankind, be they men of science or men who devote their efforts solely through faith. In these discussions, where no one is called upon to deny his own convictions, we see at work the principle of cooperation in the name of progress proclaimed and consistently upheld as its foremost peace policy by the new world of socio-economic relations, the socialist world. And the more specialists there are from the socialist countries of the East at conferences like the one in Bucharest, the better the Eastern position would merge in contacts with Western views.

And it was just this that many of the participants in the Bucharest conference demanded, a clearer and stronger expression of the Eastern, socialist stand. The crisis that has shaken the West to the core by the cataclysms of recent times, i.e. the war unleashed by fascism, the Vietnam tragedy, the economic and political shocks in one after another part of the world, the exhaustion of natural resources, the spoilation of the environment, the soul-destroying emptiness of city life, the corruption of the "paradise" of affluence and consumption, the bankruptcy of Western liberalism and democracy, and so on, have directed people's hopes towards the East where a world of new and more humane relations is developing, where everything calls men to creative and conscious labour, where temporary failures and drawbacks are nothing more than mere shadows on the surface of a picture whose chief tones affirm life with brightness and

joy. "We want specialists, we want to see the facts," said the noted American anthropologist, Dr. Margaret Mead, at the Bucharest conference. And there is no doubt that the representatives of Eastern, socialist countries, be they theologians aware of their connection with a new society or scientists who, although they reject faith, are building one socialist society with believers, can give facts of deep significance for the solution of problems that have arisen in the ecumenical movement—problems of the future of the Church and society, the future of mankind. And it is in connection with their desire to learn more of the world of socialist relations that we must understand the speeches by some participants in the Bucharest conference supporting the World Council of Churches' decision to hold it in a country both socialist and Orthodox. Western delegates wanted to see socialism with their own eyes, to speak with workers in the factories and in the fields, or with students, and rid themselves of the doubts fostered in them by propaganda and gain confidence in life when all around there is insecurity that finds expression even in the very title of this conference devoted to the future.

And, finally, a third facet is appearing to the ecumenical movement's new attitude to the realities of contemporary life: a fresh perception of Orthodoxy. Orthodox participants in the ecumenical movement not only proved themselves witnesses to their tradition in ecumene but took an active part in the ecumenical movement, that is to say, to the extent that it was possible in conditions where the greater majority were Protestant brothers, the majority of whom again adhered to the Western ideology with its specific perception and reflection of the reality surrounding them. The Orthodox have gradually impressed upon the ecumenical movement the life-affirming connection that exists between serving God and one's neighbour, between the vertical and horizontal in Christian life and witness. When the World Council of Churches was carried away by the horizontal, His Holiness Patriarch Pimen of Moscow and All Russia reminded it of the basic truth of Orthodoxy, witnessed to in the

ecumene, of the fact that service to God and to man is indivisibly one for our personal and general salvation and of the importance of practically combining the vertical and the horizontal vectors, an idea that has always been preached by the fathers of Orthodoxy and was expressed a little differently and in another context by Father Pierre Teilhard de Chardin.¹⁹ His Holiness Patriarch Pimen called the ecumenical movement's enthusiasm for pure horizontality "a temptation which if allowed to develop might prove fatal for our holy unity in Christ Jesus, our Lord and Saviour, *the same yesterday, and to day, and for ever* (Heb. 13. 8)."²⁰ This voice of criticism from Orthodoxy turned out to be timely, bringing the ecumenical movement from enthusing over the superficial view of Orthodoxy to an awareness of the inner values preserved in the Orthodox Churches which constitute in truth the heart of Christianity, values which not only help to express the attitude to God more clearly that is, to mark out more sharply the religious vector, but also help rationally and with greater benefit to the work, to mark out the vector of service to one's neighbour, uniting the one and the other in sacrificial love. The Bucharest conference noted the changed attitude in the ecumenical movement towards Orthodoxy. Father Paul Verghese with his theological interpretations contributed to the final stage in the study of the Church and society by showing from the Indo-Syrian point of view the constructiveness of the Orthodox approach to the problems of this world, that of regarding the problems of life on earth as part of the general process of creation still continuing in Christ and the Holy Spirit with the participation of man.²¹ The importance of Orthodoxy in ecumenism is therefore undeniable. The point is in adequate Orthodox representation and for Orthodox thinking on the problems that arise to become known in the West through the relevant publication of the World Council of Churches. Nevertheless, the presence of the Orthodox is felt even outside the immediate circle of the ecumenical movement. The recent article by Metropolitan Aleksiy of Tallinn and Estonia entitled "The Chris-

tian View of the Ecological Problem" shows, for instance, that the Russian Orthodox Church, like other Local Orthodox Churches and the Ancient Oriental Churches (as Father Paul Verghese has demonstrated), has a deeper and more constructive reflection on current worldwide problems than the Christian circles of the West. This reflection is not something thought hastily together for the occasion but the tradition of continuous and incisive care for the world and for man, we can see for ourselves in an old sermon on the Christian attitude to nature preached in the 19th century by Father Vasilii Vladimirs'ky and published in the 1873 edition of "Useful Spiritual Reading."²² The social work done by the Autonomous Church of Crete, witnessed by participants in the meeting of the Presidium of the Conference of European Churches in March 1974, further proof of the full participation by Orthodoxy in the solution of the problems of the world today.²³ We cannot, of course, expect the Orthodox Church in the persons of her representatives to answer *ex tempore* any question that might arise. What is needed is adequate cooperation with Orthodoxy in which the Orthodox side has a chance to work out theological and practical answers based on its understanding of life's realities, applying to it the criteria of its religious experience.

There is no denying that the problems brought up in discussion on the theme of the Church and society are new ones. Man's participation in the Divine work of creation, the organic interdependence of nature and the cosmos with man, the "quality of life" opposed to the dead figures of economists' statistics, the condemnation of parasitic consumption and the search for more just social structures with a fair distribution of material and spiritual wealth, all this marks a qualitatively new step in the development of the ecumenical movement.

III

What the Bucharest conference achieved is laid out in the reports of four working groups, which collected materials for further study by the Churches and made recommendations to

Working Committee on Church and Society for further work on the report to the WCC Central Committee, and in the corresponding preparatory documents for the General Assembly. We will not go into detailed analysis of the reports and recommendations but confine ourselves to listing the ideas of which they are composed, commenting on some of the most important points. The report of the first working group is entitled "The Significance for the Future of Technological and Population Pressure in the Environment and the Natural Limitation of Growth." This encompasses the following questions: urgent programmes to deal with the near crisis in our resources—food-stuffs and energy; the independence and technological self-reliance of developing countries. The ethics of the use of resources—changing models of consumption; energy and the spoilation of the environment (pollution and the possibility of human influence on the earth's climate); the theological limits for the ethical and political discussion of these questions. A long-term global strategy for a "sustainable society"—the rise in the standard of life, the "sustainable society," the urgently necessary transition and general questions of population. Final recommendations—the responsibility of the affluent world; economical structures for international social justice—the outline of economic structures.

The second group was divided into two independent subgroups.

The report of the first subgroup was entitled "The Significance for Human Existence of the Quality of Life and What Is Understood by Further Technological Changes." Its content is as follows. The introduction speaks of the need, in face of the vital problems facing humanity, for radical changes in human relationships and the search for a new stimulus in life independent of the escalation of economic growth to overcome the de-humanization of mechanized structures. These changes presuppose a creation of social structures which take into account general well-being. The first chapter speaks of the social indicators of the "quality of life," seen here quantitatively and including everything concerning human life on

earth in its natural and social environment. At the same time an attempt is made to determine the reasonable minimum and maximum boundaries for the "quality of life," beyond which lies the break-up of society.²⁵ The "quality of life" also embraces a guarantee of human rights as defined in the UN Declaration. The second chapter deals with real, if difficult to measure, indicators of the "quality of life," i.e. the distribution of justice within societies and between them; structures that would guarantee the rising generation a share in social life according to merit; forms of social life that would furnish better contact between generations; care of the young, the sick and the old; forms of society that would guarantee the preservation of natural resources and energy, and their productive use while caring no less for human resources and human energy in, for instance, equal rights for women, the equality of racial and ethnic groups, the sharing of burdens and of the responsibility of each of us for the others and for the whole of society, the development of creative powers and initiative on a local and a worldwide level, and the fullest possible participation by all in the decision-making process at all levels of society; the recognition of differing linguistic and cultural values and freedom for them to exist in conjunction with the rest of the society which embraces them; the impossibility of setting up boundaries for the water and air of the planet; the fact that the "quality of life" depends upon common ownership of what we have, know and own and with the propagation by the Church of new forms of life which would guarantee life itself and human dignity and liberty. The third chapter speaks of our technological hopes and fears, warning against putting technological progress to ill-use especially in the concentration of power where the interests of the people are not taken into account, proposing at the same time alternative points of view, and various strategies of technological growth so as to raise the "quality of life."

The report of the 2nd subgroup concerns standards of living and raises the question of poverty, economic inconsistencies, unemployment, underde-

velopment, lack of housing, inflation, air and water pollution, and so on, describing, in short, the problem with which we are faced. It also deals with the role of the World Council of Churches, with its relevant programmes on "Human Settlements" in various sections and organizations ("Church and Society," "Ecumenical Grants," and so on). The group attempted to define priority tasks for the "Human programme" based on a study of the WCC's work in hand, and on this basis the recommendation is made to the Churches that the best way of tackling this specific problem is for them to carry on their work in this sphere, in cooperation with all men of good will, including non-believers.

The 3rd group's report, "Science-Based Technology and Worldwide Social Justice" was not properly discussed at the plenum for lack of time. Apart from this, the fact that it was put together without participation by representatives of the Eastern, socialist countries, which caused protestation, means that we cannot accept its points without analyzing them thoroughly. The report's content is as follows: justice and technology in a Christian perspective; the role of the Churches; technology, power and justice—the future of the Third World (the Middle East, India, Africa and Latin America); citizens of the Third World in "affluent societies"; the responsibility of "affluent societies" for worldwide social justice; international organizations and their role.

The content of the 4th group's report, "The Theological Understanding of Man and Non-Human Nature in the Technological Era" is as follows. After a short introduction we are given the meaning of Christian hope together with the perspectives for mankind, i.e. the covenant and the obstacles to its fulfilment, the Gospel as the basis of our hope in the victory of life over death and the fulfilment of the covenant in history. The report then turns to the subject of the ecological crisis and the theology of creation, i.e. to the new challenges with which the latter is faced, the trinitarian and sacramental approaches to creation and the human and non-human within it, and the ethical and spiritual consequences of the

theology of creation. The document also raises the question of harmony between the personal and the social with the main accent on the preservation of the integrity of the personal, and stresses the idea that man is a participator in creation.

Such, in short, are the resultant documents of the Bucharest conference. And now let us comment on some of the more interesting points that are in discussion and were expressed in one way or another in the documents.

The preponderance of horizontal problems with which His Holiness Patriarch Kirill of Moscow and All Russia reproached the World Council of Churches makes it essential that there be an increase in the theological contribution to the ecumenical movement. We are still, however, faced with the vital question of what exactly we can define as "theology" in ecumenical discussion, along with a second one: what are the criteria of a theological construction? A special theological group was set up at the Bucharest conference to theologize various horizontal problems with an attempt to draw in the corresponding theological verticals, but these efforts resulted in theological abstractions rightly criticized by several participants in the conference. It was noted particularly that the theologians should not make up a separate group but should be included in all the working groups of any given organ in conference so as to be able to discuss from the theological standpoint the concrete questions raised there. This would seem to be the right approach. But let us not dwell on the question of theology in ecumenical discussion (for it would be too easy to be carried away, especially as many members of the Russian Orthodox Church are doubtful whether we can call "theology" what is preached from the ecumenical rostrum, especially pronouncements on horizontal actions), but go to the problem of criteria.

There is no doubt that any theological construction in ecumenism calls for corresponding Christian action in joint service to God and one's neighbour. How are we to do this? We can distinguish three levels of theological approach to the problems before us: 1) the level of the true Christian life,

based on the Gospel, where everything is illuminated with an inner warmth, supported by prayer and expressed in true love; (2) the level of theological, mystical, but more often rational reflection, and (3) the level of religious ideology with the usual political and socio-economic encroachments upon religion that go with it. Only the first level is justified from the point of view of salvation preached by Christ, the Saviour of the world. The second level is permissible and is the one most often used as a basis for ecumenical discussion. It allows for differing theological views and varying interpretations from the standpoint of separate confessions, and its worth is to be measured in terms of its nearness to the ideals of Christian life. The more sincere the statements made on this level by the various confessions, the more suitable it is for ecumenism. And the more concretely are formulated the questions under discussion and the more we find that we are in agreement and, again, the closer we are to the source of the religious life and the realization of the good news of the Gospel in life, then the more usefully this level will function. And so we see that viewing things in the light of theological reflection is always something which gives life and energy to the discussion. As for religious ideology, it is first and foremost something difficult to define, for no united ideology is possible with Christianity fragmented and the divergences that are present in the socio-political reasoning of Christians, some of whom belong to the capitalist world and some to the socialist; in the second place it is a dangerous matter because firstly it would be setting up the Christian faith in opposition to other ideologies, and secondly, we would repeat the historical mistakes of the past that were made in the Byzantine and Russian "Holy Kingdoms," the "Divine City" of the Popes, and the various ideologies of the Reformation including, as Metropolitan Aleksiy of Tallinn and Estonia puts it in the article mentioned above: Calvinism, ...took root on the British Isles in the form of Puritanism and its teachings of predetermination which furthered the development of personal energy and enterprise with its advoca-

tion of thrift encouraging enrichment, its rejection of luxury and diversions in favour of useful and profitable occupation, its regard for professional work as a religious service, and its general orientation towards economic prosperity— personal, social and national" and became "the spiritual cradle of the capitalist economy of England from whence it spread over all of Europe, conquered America and penetrated to other parts of the world thus elevating European civilization to the rank of world civilization,"²⁷ a civilization, let us add, now in crisis and which threatens to bring even more misfortune to humanity. It is evident that the difficulty and danger of constructing a Christian ideology are not clear to some of those taking part in the ecumenical movement, for we constantly witness recurrent efforts to produce some common ideological system on which to found recommendations, including those for a better future for mankind. The difficulty of concretizing makes these systems into generalizations, which results in ambiguity. The single example of the "Violence and Non-Violence in Social Change" programme is enough to convince us of the uselessness, if not actual harm done, by such an undertaking. This document, compiled at Cardiff and corrected in Lohenberg, had not had time to be assessed by the Churches when life itself forced corrections upon it by demanding concretization in its application to the actual situation in various parts of the world. How, for instance, are we to describe events in Chile and Cyprus from the standpoint of the "Violence and Non-Violence" document, or explain the recent propaganda campaign waged in the West around the name of Aleksandr Solzhenitsyn? Where is the violence and non-violence or justice in these instances? The document's inability to deal with what is going on in life is probably the reason why it has now been bundled into oblivion. And this is why the only true path, and that which offers the clearest criteria for Christian thought and action, is the way of Christ, the way of life that follows the Gospel, with theological elucidation in the light of the good news of salvation of all the variegated current

affairs in which Christians are indeed called to take an active part.

Generalized programmes are often based upon generalizations about life that are far removed from reality and codified in abstruse terminology and formulae.²⁸ Of this order are generalizations about the inevitable convergence of the socialist and capitalist systems; the division of the population of the world into rich and poor, i.e. the "rich North" and the "poor South";²⁹ the locating of both the Soviet Union and the United States of America in one camp, that of the "affluent society"; the counterpoising of the developing countries of the Third World against the so-called first and second worlds, i.e. the capitalist and socialist systems; the claim that all contemporary social systems are equally imperfect and therefore some new system must be sought that would level out the imperfections of existing societies, and so on. There is little need to prove to the Soviet reader that the world of today is divisible only on socio-economic lines, depending upon whether a country belongs to the capitalist or socialist system of world development; that the concepts of poor and rich nations are relative ones; that developed countries like the Soviet Union and the United States, however good the relations between them, are still fundamentally different; that the developing countries also belong to different socio-economic systems and the experience of Cuba, North Vietnam, and the Mongolian People's Republic should therefore be taken into account, along with the African and other states that are following the path of socialism and that the existence of certain problems—geophysical, biological, anthropological, economic, political, and social—does not mean that they find identical solutions in different socio-economic systems, and so on. But all this must be repeated over and over again at ecumenical meetings in order to dispel those paralogistic and perhaps sophistic errors which obstruct clear thinking and the reaching of a mutual solution. Little by little life itself clears up the entanglement of ideas, but sometimes its lessons are not easy to take.

From the contents of the Bucharest

documents it is obvious that significant attention is devoted to the elucidation of two concepts in current ecumenical social thinking: the "quality of life" and the "sustainable society."

The "quality of life" is a new yardstick applied to world development, set up in opposition to the economic yardstick of GNP that is used in developed countries. Criticism of this yardstick is fully justified with regard to capitalist economic systems, in which an increasing national income does not mean a rise in the standard of living of the people as a whole owing to an unjust distribution of wealth. However, because of the confusion of ideas mentioned above, this criticism indirectly affects the socialist system as well, for it casts aspersions on economic indicators in general, which, as is known, have a great significance in socialist economy. Expounding in greater detail the report of the 2nd Bucharest group which deals with the elucidation of the concept of the "quality of life," we have already noted its characteristic features. The "quality of life," as opposed to the GNP, means not merely rising economic indicators and their per capita distribution in figures but an actual distribution of material, cultural, scientific, technological, social and spiritual wealth to each member of society, with a real rise in the well-being of each one depending on the general rise in national well-being. This concept demands of each member of society a rational and responsible participation in the development, management and just distribution of the national wealth, including the setting-up of minimum and maximum levels of wealth that would apply to all. It also presupposes respect for the rights of man and his liberty, which is regarded as a necessary condition for active participation by every member of society in the taking of decisions, and as a disciplinary and directive quality demanding the interdependence of personal liberty and the social demands of fairness to all. The "quality of life" also presupposes the solution of ecological problems and international cooperation for the preservation and just distribution of resources, including air and water. It will be possible, it is stressed, to realize the "quality of life"

under conditions of "limited growth" both of technology, especially military that threatens life on earth, and of the power of individuals and monopolies in capitalist societies.

We must point out that the formulation of the concept of the "quality of life" came about largely under the influence of values already realized in socialist society or of demands which are carried out in deed in the new world. One cannot help thinking that the "growth of national well-being" in a socialist society expressed in figures is not the same as that of the GNP. It is connected with the just distribution of goods implied by the phrase "quality of life" and is an essential ingredient of that "quality." As for the concept of "limited growth," it reflects the pessimism of Western society and fear of progressive movement towards greater consciousness and activity. It is debatable from the point of view of socialistically-minded people and hardly acceptable from the standpoint of Christian optimism. To limit the growth of war technology, which lowers the level of the "quality of life" or rather, to reduce this growth to zero through disarmament measures is the most popular demand in the Soviet Union and the other socialist countries, a demand in which the Russian Orthodox Church also takes her share. Within the system of socialist relationship there exists another concept, more relevant to the realities of development, namely "rational planning," which embraces both the national interest and a call to international cooperation with widespread discussion of the national economic plans by the population itself.

The "quality of life" will remain a lifeless utopian concept without the socio-economic and political transformations, i. e. without bringing into being the social structures to match this idea. The 1st Bucharest working group, aware of this, chose the concept of "sustainable society" as that structure that would guarantee the "quality of life." The debate still goes on over what exactly this means. It is suggested that the "sustainable society," the society of the future, will be a global one. Its basic feature will be an essentially new mentality, guaranteeing the highest

level of the "quality of life," dealt out fairly within nations and regions, and among peoples and the whole of human community. As the report puts it: "We foresee a state of global prosperity, where the international system of social security would guarantee security of the individual, the redistribution of material wealth and implementation of the maximum level of consumption."³⁰ There is much of the Western way of thinking in this description of the "sustainable society" from the 1st working group's report. The stress on the "security of the individual" is evidently a reflection of the propagandistic stand which affirms that in the so-called free or liberal world the individual is better off than in the socialist countries. Without wishing to enter into a discussion of the negative role played by tendentious propaganda, let us state simply that the question of the freedom and the security of the individual would not arise in the West if freedom and security were enjoyed by all alike there. The fact is, that freedom and security of the individual are guaranteed by a just social order and are fully realized when the individual is united with society in close bonds of cooperation. And no international agency can guarantee freedom or security for those who ignore the interests of society, who see their freedom, for instance, in not working but living by exploiting their neighbour or the society around them. It is to the individual, called to serve his neighbour first and foremost and, for himself, to observe asceticism,³¹ that the term "limited growth," introduced into ecumenical thought, is fully applicable.

Dr. S. L. Parmar, chairman of the Bucharest conference, stated that the "sustainable society" was a symbol of progressive movement towards a better future for mankind. Dr. Margaret Mead noted that such a society could be organized under any social structure. But we suggest that the society of a better future already exists in the socialist world where it will reach its fulfilment when it raises the awareness of the members of its society by heightening the responsibility of each for the common cause. The harmonious coexistence of the individual and the social which

truly guarantees the full flowering of the individual's talents in the creative process, the combination of rights and duties, a healthy relationship between man and nature, the rational planning of the economy with the husbanding of natural resources, an economy which curbs the desire for personal consumption, a just distribution of wealth and the emergence of liberty, equality and fraternity in the common creative process³² are an enticing and utopian hope for many societies but a reality in others. We can agree with the two opinions quoted and thereby clear the way for practical dialogue — a dialogue of life itself — in which the term "sustainable society" will become real and bear fruit. Peace between nations and peaceful coexistence is the first and most important feature of the new mentality. Cooperation of peoples for the good of mankind and of all men of good will to preserve and foster life upon earth, and carry it to other planets of the solar system — these are the omens of the fairer world of the future.

IV

As mentioned above, the Bucharest conference met in the Socialist Republic of Romania at the invitation of the Romanian Orthodox Church. The hospitality of His Holiness Patriarch Justinian of Romania contributed greatly to the work of the conference and of the WCC Church and Society Working Committee. Participants in the conference were able to study the position of the Church in a socialist society created by the Romanian people. The report by Dr. M. Malita, highlighting the general problems of building socialism in Romania, was a valuable argument in favour of contemplating realistically the future of the contemporary world. Divine service in the Church of St. Catherine belonging to the Theological Faculty, and the Patriarchal Cathedral (where the conference was opened), and visits to monasteries situated near Bucharest (the Cernica Monastery) where the Superior, Archimandrite Nifon, told us of the efforts expended by His Holiness Patriarch Justinian to organize the life of the Church under the changed conditions of a socialist society and the Pasăra Convent,

where Bishop Antonie of Ploiești and Reverend Mother Lucia³³ spoke of the spiritual experience of the Romanian Church introduced those taking part in the conference and the members of the Church and Society Working Committee to the spiritual riches of Romanian Orthodoxy. Participants in the conference visited the Carpathians and the Argeș hydro-electric power station were shown the capital and other Romanian cities and heard impressive lectures by those members of the Patriarchate who were detailed to look after the guests, and all this gave them the opportunity to witness the growth of socialist Romania and its increasing significance in the world arena. The members of the delegations from the Russian and Georgian Orthodox Churches³⁴ are especially grateful for the kind attentions of Bishop Roman, Vicar of the Diocese of Bucharest, Archpriest Dumitru Popescu, Prorector of the Theological Faculty in Bucharest, Archimandrite Pavlin, the superintendent dean of the Romanian monasteries, and Archimandrite Chesarie Ghorghescu, professor at the theological seminary in the Curtea de Argeș Monastery.³⁵

V

The problems facing mankind are of significance for all those who believe in Christ, the Saviour of the world, and prompt them to give their all to create the best conditions for the growth of self-awareness and well-being of our fellowmen, the perfecting of the human race, the fulfilment of God's plans for the evolution of the animal, vegetable and mineral world of the planet Earth and the other planets of the solar system, and their greatest perfection and the triumph of the spirit in the universe.

NOTES

¹ See "JMP" in Russian, 1966, Nos. 8, pp. 446; 9, pp. 65, 70; 10, p. 60. The theme of the conference was "Christians in the Technological and Social Revolution of Our Time." See "World Conference on Church and Society, Geneva, July 12-26, 1966." WCC, Geneva, 1967.

² "Christian Social Thought in Future Perspective." This line of action in the field of "The Church and Society" was recommended by the 1968 Uppsala General Assembly. (See "Anticipation," the magazine of the Department

urch and Society, of the WCC [Nos. 1-17 for 70-74].)

There were 14 delegates from the Russian Orthodox Church at the 1966 World Conference Church and Society in Geneva (see "JMP" in Russian, 1966, No. 8, p. 45).

In the four working groups at the Bucharest conference—1) "Technology, Population, the Limiting of Growth," 2) "The Quality of Life," with subgroup entitled "Humanity's Living Conditions," 3) "Technology and Worldwide Social Justice," 4) "Theological Perspectives in a Technological Era"—the representatives of the East were not only unevenly distributed but were unable to take part in the 1st and 3rd, the most important, groups.

See the magazine "Anticipation," Nos. 1-17 for 1970-74, and also David Gill's "Where Do We Go From Here?", Geneva, 1970, and Thomas Berry's "Ecology and Human Liberation: a Theological Critique of the Use and Abuse of Our Birthright," Geneva, 1973.

"Anticipation," May, 1974, pp. 60-61.

The magazine "Anticipation" is planned to come out four times a year and contains the documents (reports and conclusions) of the various meetings on the Church and society along with other material relative to the problems discussed under this heading. Up till now all the material published has been Western.

D. M. Gill's report "Where Do We Go From Here?", later published in the edition noted above, was used as the basis for discussion at this conference (see note 5).

See Prof. S. L. Parmar, Prof. C. Birch. "Study Encounter," Vol. VII, No. 3, 1971, where the Netherlands, Italy, materials are published (there were no representatives of the Russian Orthodox Church at this meeting or at the previous one). See "The Christian Interpretation of the Problems of Modern Ecology," "JMP," 1972, No. 4, pp. 37-40.

The report from the Accra conference was published in "The Ecumenical Review," Vol. XIV, No. 3, July 1972.

For report, see "Anticipation," No. 11, July 1972.

See "Anticipation," No. 13, December 1972.

"Anticipation," No. 14, August 1973.

For the report and other materials on the conference at Pont-à-Mousson see "Anticipation," No. 15, December 1973, and "Study Encounter," Vol. IX, No. 4, 1973.

Geneva, 1973.

"Study Encounter," Vol. X, No. 1, 1974.

"Anticipation," No. 16, March 1974.

For the text of the message, see "Study Encounter," Vol. IX, No. 4, 1973.

Oeuvres de Pierre Teilhard de Chardin, 5. Avenir de l'Homme. Ed. du Seuil, 1959. Le Problème, p. 349. See the author's article

"Тейяр де Шарден и церковно-учительная традиция",

Message de l'Exarchat du Patriarche Russe en Europe Occidentale, No. 72. Paris, 1970.

Message of Patriarch Pimen of Moscow and All Russia and of the Holy Synod of the Russian Orthodox Church to the Central Committee of the World Council of Churches ("JMP," 1973, No. 9, pp. 6-8).

See Fr. Paul Verghese. The Biblical Medi-

tations on Quality of Life. DECR archives. "Church and Society" conference in Bucharest, 1974.

"JMP," 1974, No. 3, pp. 50-57; No. 4, pp. 31-38.

See publication mentioned, and also "С церковного амвона," сборник образцовых проповедей, выпуск II.

, 1890, pp. 2013-2017. Our articles "The Christian Interpretation of the Problems of Modern Ecology" ("JMP," 1972, No. 4, pp. 37-40) and "The Theology of Revolution" ("JMP," 1973, No. 3, pp. 62-69) continue this tradition.

See our article "Crete Meeting of the CEC Presidium—Preparations for the Nyborg-VII Assembly," "JMP," 1974, No. 7, p. 41.

Beyond the limits of the "quality of life" lie, on the one hand, the lumpen proletariat, déclassé elements and people on the fringes of society, etc., and on the other, millionaires, parasite groups and those individuals who consume what has been produced by society without making any contribution to public welfare.

See the original in the archives of the Department of External Church Relations (DECR) of the Moscow Patriarchate. They also contain the recommendations by the conference's working groups which will be discussed in another article, namely, those evaluating the WCC Central Committee's meeting in Berlin where these recommendations will be accepted or rejected.

Metropolitan Aleksiy of Tallinn and Estonia. "The Christian View of the Ecological Problem. Modern Civilization and Nature." ("JMP," 1974, No. 3, p. 54).

What is meant is an error of logic—"error fundamentalism"—(a basic mistake, i. e. a faulty argumentation) which breaks one of the rules of definition (the 4th rule demands that the definition be clear). In this case it should be assumed that the errors are paralogistic (unpremeditated errors as opposed to sophisms—deliberate ones).

Here one of the rules for dividing a concept is broken. From the point of view of logic, "wealth" and "poverty" are characteristic symptoms, but not essential ones. A concept can be divided only on the basis of an essential symptom, as the socio-economic structure is in our time.

See "Long-Term Global Strategy for a Sustainable Society," the document for the 1st working group of the Bucharest conference. DECR archives.

The concept of asceticism—asceticism—entered the ecumenical vocabulary to denote both personal continence in consumption and the wider connotation of "limiting growth."

See Father Pierre Teilhard de Chardin. "L'Avenir de l'Homme," "La Nature des Idées Démocratiques" (Liberté, Égalité, Fraternité). "La Démocratie Libérale et Dirigée."

Reverend Mother Lucia defended a Candidate's thesis in the Theological Faculty at the University of Bucharest on the subject of the service of women in the New Testament.

The Georgian Orthodox Church was represented at the Bucharest conference and the meeting of the Church and Society Working Committee by Metropolitan Iliya Shioloshvili of Sukhumi and Abkhazia.

Archimandrite Chesarie Gheorghescu graduated from the Moscow Theological Academy in 1960 with the degree of Candidate of Theology.

Professor NIKOLAY ZABOLOTSKY



Council of the Old Believers Pomor Church in Vilnius

On July 14, 1974, the Council of the Old Believers Pomor Church, the highest governing body of that Church, met in the church of the Vilnius Old Believers community in Vilnius, the capital of the Lithuanian SSR. Many preceptors and representatives of the communities of the Church took part in the Council. Around 400 of her faithful were present.

A solemn festal service in the church of the Vilnius community preceded the opening of the Council. The preceptors participating in the Council prayed at the service, attended by numerous believers.

Before the opening of the Council, all the participants sang "O Heavenly King," "This Day Has the Grace of the Holy Spirit Brought Us Together," and "The Blessed Council of Angels and Archangels."

I. I. Egorov, Chairman of the Supreme Old Believers' Council in the Lithuanian SSR, in the name of the Presidium of the Council warmly greeted the delegates, guests and all in attendance, noting that their presence was a witness of the Christian love and unity of the Old Believers Pomor Church; he also expressed gratitude to the Government of the Soviet Union and the Government of the Lithuanian SSR for making it possible to convoke a Council in the city of Vilnius, the capital of the Lithuanian Republic, and he wished the Council fruitful work for the good of the Old Believers Pomor Church, for the good of our native land, the Soviet Union, and for the good of peace on earth.

A presidium, secretariat and mandate commission of the Council were elected.

Then the presiding officer, I. I. Egorov, yielded the podium to Preceptor I. I. Nikitin, who noted the all-round flowering of our homeland and the untiring efforts of our Government towards the Motherland's further development, towards the achievement and maintenance of peace throughout the world; I. I. Nikitin proposed that the Council offer a prayer for our homeland, the Soviet Union, for our Government, which cares for the good of the people, for our army and for peace throughout the world. This proposal was adopted unanimously.

A telegram of greeting was sent from the participants in the Council to V. A. Kuroyedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers. The telegram read: "The delegates of the Council of the Old Believers Pomor Church, gathered in regular

Council in the city of Vilnius, Lithuanian SSR on July 14, 1974, unanimously express their sincere gratitude to the Soviet Government for making it possible to gather and discuss questions affecting the life and activity of the Church. This is evidence of freedom of conscience in our country. The Old Believers faithful, together with the entire Soviet people, with their labour and the achievements of our native land, participate in the holy defence of peace, and rejoice in the building of a new, just society. The Old Believers Church continually offers prayers for the maintenance of our dear country, the Soviet Union, in peace, prosperity, abundance, for the Government of our homeland, which works for the good of the people and for peace throughout the world."

The Council received telegrams of greeting from His Holiness Patriarch Pimen of Moscow and All Russia; from Metropolitan Nikodim, Chairman of the Holy Synod Commission on Problems of Christian Unity and Inter-Church Relations; and from Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations of the Moscow Patriarchate.

I. I. Egorov, Chairman of the Supreme Old Believers' Council in the Lithuanian SSR, sent a letter to Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations of the Moscow Patriarchate, in which, in the name of the Presidium of the Supreme Old Believers' Council in the Lithuanian SSR, he expressed profound gratitude to His Holiness Patriarch Pimen of Moscow and All Russia, Metropolitan Nikodim of Leningrad and Novgorod and Metropolitan Yuvenaliy of Tula and Belev for their good wishes for the Council of the Old Believers Pomor Church.

Representatives of the Moscow Pomor, Preobrazhenskaya, Riga and other Old Believers' communities delivered oral greetings to the Council. Telegrams and letters of greeting likewise came to the Council from many communities. Then the agenda of the Council was read and unanimously adopted.

Preceptor I. I. Nikitin, then presiding, yielded the podium to the Chairman of the Supreme Old Believers' Council, I. I. Egorov, for a report on "The Life and Activity of the Old Believers Pomor Church at the Present Time."

Preceptor I. I. Nikitin gave a report on questions of a canonical and religious nature.



Delegates and representatives of Old Believers' communities—participants in the Council of the Old Believers Pomor Church in Vilnius, July 14, 1974

In view of the illness of L. S. Mikhailov, M. Bystrov read Mikhailov's report on "The Manual of Worship in the Old Believers Pomor Church."

N. O. Prusakov, Preceptor of the Vilnius community, delivered the report of the Auditing Commission.

There then followed a debate on the reports. The Council endorsed the activity of the Supreme Old Believers' Council in the Lithuanian SSR and resolved unanimously to consider the hours and all the activity of the Presidium of the Supreme Old Believers' Council in the Lithuanian SSR for the period under review (October 1966-July 14, 1974) correct and positive.

The Council underlined the need for all Christians of the world, including the children of the Old Believers Pomor Church, to take care to avert a new world war and strengthen peace throughout the world, that humanity be not again plunged into the flames of a destructive world war. The Council unanimously resolved: each preceptor must be a preacher of peace and must redouble his prayers to God for sending down peace to the earth. All Old Believers must give all their energies to the defence of peace, to the strengthening of general security through selfless work for the good of the homeland, for the cause of maintaining peace on earth.

The Council called on all the faithful of the Old Believers Pomor Church "actively and con-

scientiously to labour, each in his own place and calling, for the good of our dear homeland, the Soviet Union, for peace and the creation of a happy life for all citizens of our homeland and for peace on earth."

The Council expressed satisfaction that the Supreme Old Believers' Council in the Lithuanian SSR published in 1968 a Prayer Book essential for the needs of the Old Believers Pomor Church, and that the Council annually publishes, jointly with the Riga and Moscow Pomor and Preobrazhenskaya communities, an Old Believers Church Calendar.

The Council likewise approved "The Office of the Blessing of Preceptor and Text of Witness of the Blessing of the Preceptor."

The question of the Old Believers Pomor Church's relations with the Russian Orthodox Church and other Churches was discussed.

The Council noted that God had seen fit that the Local Council of the Russian Orthodox Church in 1971 lifted the anathemas pronounced by the Moscow Council of 1666-67 and considered that it had never been, recognizing the old rituals, the old books and the use of two fingers in making the sign of the cross as saving and true. The Council stressed that, though Old Believers had from the beginning considered these anathemas invalid and had not been burdened by it, the lifting of the anathemas should

(Continued on p. 80)

On the Fall of the First Parents and Its Consequences

*If we know not what God
made us, we shall not
know what sin
hath made us.*

(Святой Григорий Синайт,
Добротолюбие, т. 5, с. 206).

Before the creation of the world, the idea of the world, the being of all things, had existed from eternity in God's creative design. The creation of the world was only the materialization of God's design in time and space.

The Bible speaks obscurely of the creation of the higher spiritual world: *In the beginning, God created the heaven and the earth* (Gen. 1. 1). According to the exegetes, by heaven is meant the celestial, angelic world.

As with other creations, the angelic world was not made perfect, unchangeable, complete. Absolute perfection and complete being belong only to God. The creature world changes, develops, becomes more perfect in time and space, having a beginning and an end to its existence. Even the angels, the highest creature beings, had to perfect themselves, to strengthen themselves in good, love and obedience to God through their own efforts and God's assistance. Only given the creature nature of angels can we understand why some fell and became their own antithesis, while the rest were fortified in obedience to God.

St. Dionysius the Areopagite was the first to indicate the hierarchical structure of the spiritual creature world. St. Maximus the Confessor and St. John of Damascus shared Dionysius's view of the structure of the celestial world (cf. Точное изложение Православной веры, II сл. 3). Another Father of the Church, St. Isaac Syrus, says: "Each angelic order receives the mystery from the

other order, strictly regulated and differentiated in communication from first to the second, until the mystery thus passes to all the orders. But many of the mysteries remain with the first order and do not extend to the others, as the latter are unable to contain the sublimity of the mystery. Some mysteries, proceeding from the first order, are revealed only to the second order, and some proceeding from the second order are revealed only to the third, and so on, for the same reason. There are both increases and diminutions in the revelations seen by the holy angels" (Трехъе, изд. 2-е, М. 1893, с. 82).

Each order of the celestial hierarchy is a necessary mediator between the orders above and below in contemplative knowledge, spirituality, and in service to God and His glorification. The highest spirits of the celestial, angelic hierarchy make up the first triad (Seraphim, Cherubim, Thrones) and are "the threshold of the Most High Trinity".

After the first triad follow, as in concentric circles, the second (Dominations, Virtues, Powers), then the third (Principalities, Archangels and Angels). The first order of the first triad "does not teach itself, but has as its teacher and intermediary Jesus, from Whom it receives and passes on to the lower orders" (*ibid.*, p. 81).

The Angels of the third triad are contiguous to the earthly hierarchy destined to restore and renew the world and man. The revelation of God, ultimately creating man's communion with

od, descends through the Angels, the serving spirits, to men.

As we see, the hierarchy of the spiritual world comprises a stepped order, the steps representing the degree of proximity to God. God is all in all, but not in all equally, for not all steps are equally proximate to God, to His throne. Those closest to God—the Seraphim Cherubim, and Thrones from the first triad—receiving directly from God the light of knowledge and perception, God's grace and glory, pass it on to the angels of the second triad, and they in their turn pass it on to the third.¹

Thus should all the angels have fortified themselves in God and goodness², have become perfect, and through the glorification of God attained beatitude as the ultimate aim of their being. But something else transpired among the higher angels. One of the Cherubim (Lucifer) closest to God was tempted by his proximity and by his role as mediator between God and the nearest angels. "He was sated", says St. Basil the Great, "with the blessings bestowed upon him."³ Pride flared up in him, and consciousness of his superiority over the others possessed him wholly, for through him they obtained the light and grace of God⁴; simultaneously arose envy of God (Wisdom of Solomon 2. 24) as the Fount of all the celestial powers and blessings. He burned with the insane desire to become like God, to become God, and he made bold to slander God before the angels,⁵ which led to disharmony—to vision and war among the angels. Part of them (the lesser) were seduced by the slander and theomachy of Lucifer, while the other (the greater), led by Archangel Michael, having overcome the rebels, was fortified in God and goodness.

This event is described as follows by the Prophet Isaiah: *Thy pomp is brought down to the grave... How art thou fallen from heaven, O Lucifer, son of the morning!... For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation... I will be like the most High yet thou shalt be brought down to hell* (Is. 14. 11-45). St. John describes it also in the Revelation: *And*

there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels... And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him (Rev. 12. 7, 9).

Lucifer, cast out of heaven, burned with hatred of God and the desire to injure (take vengeance on) Him through man. Envyng the blessed state of Adam, Lucifer slandered God to him, in order to work something repellent to God and to ruin Adam.

* * *

"Great and glorious was Adam before his fall."⁶ St. Macarius the Great says that "his soul was a great and miraculous affair. There was no flaw in its nature upon its creation. On the contrary, God made it in the image of the Spirit's virtue, and invested it with the laws of virtue: prudence, understanding, faith, love and other virtues in the image of the Spirit (cf. «Добротолюбие», т. I, с. 155-158). These virtues were invested in the nature of the first parents not in their perfection, but as the potential leaven of this perfection.

Adam, in the words of the Holy Father, was a friend of God, "the image of God, he had the Spirit of God in him; a man of honour and purity, and the lord of all. God created the body and soul of Adam as a dwelling for Himself, in order to abide therein and be of one spirit with the spirit of Adam." However, though seeing in this God's affinity with man, St. Macarius notes that God and man are not consubstantial. Man is by nature "changeable", "easily swayed by good and evil," for he was created free (*ibid.*, pp. 155-158).

Before Adam's fall, not only were his mind, feeling and will one as a manifestation of one soul (spirit), but the soul, too, was one with the body. Nothing that the body required was in contradiction to the soul, or introduced dissonance into its life, directed toward God. Adam, pure and whole, saw everything with the eyes of God, as His image and likeness. He knew no influences other than God's.⁷ God's will and the law of obedience ruled him. Im-

mediate communion with God enlightened Adam, made him wise, governed his life. The voice of God, "walking in the garden," was for Adam both heart's desire and truly paradisaical. The law of obedience demanded of Adam fulfilment of God's will in everything and required especially that Adam not violate the commandment not to taste of the tree of knowledge of good and evil. And the latter held no attraction for Adam's unsullied, integral nature. Moreover, Adam bore in mind that tasting of it threatened inescapable disaster—"death" (Gen. 2. 17). Following this law of life, Adam "had dominion" on earth, gave names to the animals, cultivated and guarded paradise.

Yet the first parent went against the commandment of God. He did so, however, not in and of himself, but urged on by woman, and she did so because of Lucifer, who, cast out of Heaven, to a certain extent subordinated their will to his influence in this, the decisive moment of their life in the garden.⁸

Lucifer approached the first woman in the form of the "most cunning" of all beasts,⁹ and not just anywhere, but near the forbidden tree that stood in Paradise. To inspire trust and to draw Eve into conversation,¹⁰ the serpent began with an apparently innocent, though in fact insidious, question, which it was difficult for Eve not to answer: "Did God truly say not to eat of any tree in Paradise?" Wishing to establish the truth, Eve willingly answered, not suspecting that she was falling in with the designs of the evil spirit, from whom she should have "turned away", notes St. John Chrysostom, or to have said: "Get thee away, deceiver" (Творения, Т. 4, с. 130).

After she had said that they (Adam and Eve) were forbidden only to taste of the tree of knowledge of good and evil, so that they would not die, she heard in answer the slanderous, "pernicious, fatal insinuation" (*ibid.* p. 130): *Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil* (Gen. 3. 4-5).

This insolent answer was directed against God, for it inspired distrust in Him—God knows, but He is hiding it

from you and deceiving you, threatening death for tasting it, while it ~~w~~ not bring death, but will open your eyes and turn you into gods, knowing good and evil.

Eve did not try to see through the devilish lie, to run to Adam for help or to turn to God; she instantly fell under the pernicious influence of the tempter. Submitting to the insidious evil force, she looked at the tree with new eyes, noting that *the tree was good for food, ... pleasant to the eyes, and ... to be desired*, because it would provide knowledge and the possibility to be a god.¹¹ Unknown feelings and desires seized Eve, and she *took of the fruit thereof, and did eat*. And as she ate, her taste for self-will grew.

Thus a new, sensual life enticed a captured Eve, riveting her attention on the demon and on the external, material world, which from that point influenced her behaviour. And so, *the woman, being deceived, says St. Paul, was in the transgression* (1. Tim. 2. 14).

The Bible says briefly of Adam: *Even so the woman gave also unto her husband with her, and he did eat* (Gen. 3. 6). Having submitted to the influence of Eve and the evil spirit, he became an accomplice in sin.¹²

The devil knew what he was about: he chose to tempt Eve and avoided personal confrontation with Adam, suggesting that Eve, captive to himself, would better speak with Adam, because she had enormous influence on her husband. Subsequent events confirmed this.

Eve was created by God "from Adam's rib" and stood before him "bone of his bone, and flesh of his flesh," and Adam was commanded to cleave to her, to be one flesh (Gen. 2. 24). It was natural that Eve, having appeared in Paradise and having saved Adam from solitude, should call for love and complete trust in herself.

Some researchers of the biblical text are inclined to blame Eve principally for her own and Adam's fall.¹³ But one can really only blame Eve for the fact that she believed the serpent, who cynically inspired this belief.

The Fall produced a revolution in Eve's soul, and then in Adam's; while formerly their life had been linked to God's action on them, now they were

guided by the insinuations of the evil, insidious spirit and the seductions of wakened sensuality. "Adam," says St. Macarius the Great, "accepted theunning word and it entered his heart and captured his whole being" (Добротолюбие, т. I, с. 161).

Our first parents felt this change in themselves. As the Bible says: *And the eyes of them both were opened, and they knew that they were naked* (Gen. 3. 7). The nakedness of the body was revealed, and there followed shame in the soul, and the need to cover themselves with fig leaves. And then God reminded them of Himself: *Adam... where art thou?* (Gen. 3. 9). Rather than joy, as before, the voice of God produced fear. Shame and fear for all that they had done had such a hold on the first parents that they hastily *hid* from God.¹⁴

Yet Adam had the possibility of comparing his new, pitiful situation with his former—pure, exalted, irreproachable. This comparison could have led not only to the recognition of the essential changes in himself, but also of his guilt for transgressing the commandment of obedience to God, which, in turn, might have led to sincere repentance, and then to confession before God. But this did not occur chiefly because the first parents continued to experience the fatal action of the demonic forces and the sinful lusts developing in themselves. Their love for God was inadequate,¹⁵ as was their spiritual understanding of the events that had unfolded before them and within them.¹⁶

Their overtaxed will, dulled reason and weakened contact with God prevented the first parents from overcoming the disorder of their being and restoring the original harmony in themselves and in their relations to God. Not only were their own repentant desire and firm energy needed for this, but God's extraordinary assistance. Millennia were required to prepare for the rebirth...

The fall of our first parents had sad consequences for all of God's creation. The principal consequence of the Fall was, as St. John Chrysostom put it, deprivation of sinners of "higher grace," i.e., the immediate, direct and grace-giving participation of God in the life of man.

The entrance into the world arena of cunning, enticing and destructive demonic forces followed from the sin of the first men. The Saviour, addressing his enemies, put it thus: *Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning* (from the fall of Adam) *and abode not in truth* (and was cast out of heaven) *because there is no truth in him... he speaketh of his own; for he is a liar, and the father of it* (Jn. 8. 44).

Consequent on the Fall, too, were changes in organic and inorganic nature, which is inextricably linked with man. The earth, for example, was condemned to infertility (*thorns and thistles*).¹⁷ St. Paul expresses the connection between nature and man's fate well: *For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now... even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body* (Rom. 8. 19-23).

A most important consequence of the fall of our first parents was the disintegration of our once integral nature (Is. 1. 6).

"When Adam fell," says St. Macarius the Great, "the Creator pitied him. The angels, all the powers, the heavens, the earth, all the creatures mourned his death and fall. For the creatures saw that the lord given to them had become the slave of the Prince of Darkness" (Добротолюбие, т. I, с. 160). "By his fall," continues St. Macarius, "Adam took unto himself the leaven of pernicious passions... Sin, entering in, took possession of the pastures of the soul, down to the deepest hiding places, became a habit, something innate, acting from infancy" (*ibid.*).

In the words of St. Basil the Great, the one, integral nature of man was "split," fragmented. Mind, heart and will, losing their original unity, spoke in

its own tongue. The soul lost contact with the spirit. From that time *the natural man receiveth not the things of the Spirit of God... neither can he know them, because they are spiritually discerned*¹⁶ (1 Cor. 2. 14).

The mind lost contact with the inner sense, since this feeling became more subordinate to sensuality than to reason and conscience. Its contact with the will, too, was weakened, the will now being more submissive to the awakened passions and harmful influences.

Adam did not immediately understand the import of what had occurred. He was prepared to transfer his guilt onto his wife, and even indirectly onto God: *The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.* Eve, in turn, blamed the serpent: *The serpent beguiled me, and I did eat.* God's summons—*Where art thou, Adam?*—did not elicit a sincere penitential response in the soul of our first parent. Servile fear of God and a false feeling of pride made Adam hide himself from God, instead of appearing before Him in penitence and humility. For all this, the first parents were not only expelled from Paradise, but had to taste of death.¹⁸ And that is one further consequence of the Fall.

Yet another consequence of the Fall relates to God's attitude to the sin of the first parents. This attitude indicates the very essence of the first parents' sin and the essence of the commandment whose violation led to such dire consequences. The essence of the Fall was the transgression of the commandment of obedience to God through tasting of the fruit of the forbidden tree. But the fruit did not contain death. The danger of death lay in the idea instilled by the demon that knowledge of good and evil, and higher divine knowledge, could be attained by tasting of arboreal, creature fruit, in circumvention of the commandment of God and of immediate communion with God. This danger was realized, and death did in fact come to threaten them when they tasted of the forbidden fruit.¹⁹

The divine design for man was that men should attain spiritual and moral perfection through gradual spiritual growth, and the basic way to this was

unconditional obedience to the will of God, little by little revealing to the foundations of spiritual life. The first step toward obedience to the will of God and spiritual growth was the commandment not to taste of the fruit of the forbidden tree.

Our first parents took this commandment literally.²⁰ And, having tasted the arboreal fruit, they waited for what would be revealed to them by the magical, longed-for knowledge of good and evil, i. e. omniscience. Their decision was not immediately revealed to them, and they were ashamed of their superstition and became afraid of God.

Thus, the Fall violated the world order established by God by which man's spiritual life would depend not on superstition and subservience to the objects of external nature, but on "submission exclusively to the will of God."²¹

One might ask why God did not warn Adam of the danger that threatened from the devil, or why He permitted confrontation with the devil. But to forewarn Adam, or not to permit the confrontation would have meant depriving Adam of the freedom of decision and action.

It is frequently asked why God does not show—and continues not to show—mercy to fallen men, compassion in his grief, deprivations and calamities, and why He is so distant from men.

He who demands proximity and mercy of God should himself first be close to God and men, should be merciful and compassionate. Men are not called to wait for the time when God will love them, but themselves to love and be one with God and man. God has already done everything for us: He has offered the sacrifice of infinite love for us. The Lord awaits our answering love. And so everything must begin with man's inner awakening, with his struggle with himself, with his self. For this he has been given reason, free will, conscience, a heart capable of loving to the point of self-forgetfulness, and grace through the prayers and the sacraments of the Church. One must vanquish one's iniquity, unconcern and negligence of salvation, and then the Lord will help.

give us mercy and grace for spiritual growth.

It is sometimes asked why God did not make man sinless, spiritually perfect—there could then be no complaints against God or men. It is appropriate to cite here the words of St. Basil the Great: "He who reproaches the Trinity for not having made us sinless by nature prefers a nature that is immobile and without any aspirations to a nature gifted with its own will and autonomy. For that reason let us cease correcting the Most Wise. Let us cease looking for what would be better than what is created by Him" (Творения, изд. 3, 1892, ч. 4, с. 145). The first men being free themselves submitted their spiritual freedom to the laws of external nature and their own nature, with its flawed post-Fall inclinations and passions.

It was for the sin of disobedience that, in accordance with the commandment of God, they were expelled from paradise and came to know death. All these calamities, however, were not "God's punishment" for sin, but the natural consequence of their crime, the natural consequence of God's just judgement of them.²²

The fall changed Adam, made him a different man, for there came about in him a fatal contradiction between body and spirit, a contradiction that bound him to the physical law of sin (Rom. 7. 13-23; Gal. 5. 17), that doomed him to humanity (Rom. 8. 21), the darkness of error and death (Jas. 1. 15).

The immediate and direct culpability of the serpent in the fall of the first parents is obvious, so the Lord begins his judgement with it. Good deeds call forth the blessing of God, bad deeds cause alienation from God's grace, and brings damnation on doers of evil, inimicable to God and man. The destructive deeds of the serpent impelled God to say to it: *Because thou hast done this, thou art cursed above all cattle, and above every beast of the field... and I will put enmity between thee and the woman... thy seed and her seed* Gen. 3. 14, 15.²³

"Condemnation of the serpent-devil was necessary," says Metropolitan Filaret, "so that man would not set it as an example of unpunished opposition to God... He thus damns the serpent-

devil for the sake of man" (Записки, с. 102-103)²⁴. God punishes the tempter, too, because he attempted to pervert the divine plan for the world and man.

"Enmity" between the forces of good and evil will not be hopeless or endless, for from "the seed of woman" will issue a Scion—the Messiah, Who will save the faithful from the dominion of the devil and his servants.²⁵

God's judgement of the serpent-devil is a punitive judgement. His judgement of men is not only just, but merciful, "for punishment alone is pronounced on the serpent, while men are given, too, the hope of victory over the serpent" (*ibid.*, p. 101). Eve herself wished to exchange the peaceful, joyful life in Paradise under the mantle of God for a life of self-will. She put herself in thrall to the intrigues of the devil, the laws of nature and her own nature—flawed, grieved, saddened and with the pains of childbirth. In the Fall, woman ruled over man and brought herself and Adam to the Fall. Now man holds sway, and woman is attracted to him.

To Adam, God said: "for listening to the words of woman and for eating the fruit of the (forbidden) tree... cursed is the ground because of you. You shall feed from it in grief... thorns and thistles it shall bring forth to you... In the sweat of your face you shall eat bread till you return to the earth... for dust you are and to dust you shall return" (after the translation by Metropolitan Filaret, abridged, *ibid.*, p. 101). The Lord convicts Adam above all for obedience to woman in tasting of the forbidden fruit and of disregard for the commandment of God.

Cursed is the ground for thy sake. Terrible words! Whilst blessing gives the land an abundance of fruit, damnation dooms it to infertility and impoverishment. For the sinner, this impoverishment contains within itself a reminder and an exhortation, for he sees the destructive force of his sin, and every taste of earthly fruit will be mixed with sad memory of sin.

For dust thou art and unto dust shalt thou return. Man is in his corporeal nature earth, dust. But God created man incorruptible (Wisdom of Solomon 2. 23), and incorruptibility should persist as the image of God and by the

force of the "tree of life."²⁶ As the image of God dims (is weakened), man becomes weaker, and as he moves farther from the tree of life he is subject to corruption and to return to the dust from which he was once taken.²⁷

All the onerous consequences of the Fall for the first men were capped by their expulsion from the "garden of Eden" (Gen. 3. 23) and doomed to a life full of trouble, anxiety, toil, sickness and death.²⁸

The grave consequences of the Fall were visited not only on the first man, but also on all their unnumbered descendants because of the unity of the human race and the community of its fate. The first parents' Original Sin was passed from generation to generation, to all men who have inherited the earth. We see this in the immediate heirs of the first parents—Cain and Abel.

* * *

Difficult days came to Adam and Eve, expelled from Eden. Toil and care, sickness, temporary deprivations (drought, famine, etc.) attended them in their new and heretofore unknown life. Loss of immediate communion with God, of "conversing" with Him, was their chief deprivation. Dimmed by sin, the consciousness of the first parents could not clear and rise to direct spiritual communion with God. True, they did not forget God, but their relationship with Him changed greatly; the very form of their communion and their conception of Him altered.

In Paradise they had taken pleasure in spiritual proximity and the joy of communion with Him; now fear and a sense of guilt before God came to the fore, and an urgent need of God's help developed. The sense of guilt suggested to our first parents that they should do something, should somehow propitiate God, in order thereby to reduce their guilt and obtain His help. Thus, there was born in Adam, at the suggestion of God, the idea of offering gifts to God.²⁹ But what?

In Paradise it had been necessary to offer God obedience, to entrust their will, and thus themselves, to Him. This

was imposed on Adam and Eve by special commandment. However, at a decisive moment they did not offer gift to God and did not show obedience. Only after the Fall did Adam recognize this culpability and, prompted by it, begin to offer God the gift of his labours—the fruits of the earth and his labours. Adam burned them on a special fire, imploring God that He accept these gifts as the expression of his culpability and a requirement of God's mercy on sinful and sinning man.

Adam's offspring—Cain and Abel—understood the need for these offerings and likewise made them. Cain and Abel, having become men, began to toil. Cain in the field, Abel in the pasture. Abel inherited from his parents the love of God, the remembrance of life in Paradise before the Fall—joyous in God, obedience to Him, love for His creatures, love for nature, etc.³⁰ Cain inherited the spirit of disobedience to God, of submission to the calumnies of the serpent, the devil that had possessed his parents (Eve especially) at the Fall, as well as the spirit of self-assertion.³¹ Each turned to God in his own way, each made sacrifices to God by himself.

Abel was more zealous, his offerings were abundant: he offered not only sheep, but of the firstlings of his flock and of the fat thereof (Gen. 4. 4). He offered them as a gift not only of his labours, but also of his heart which he aspired to God. This full gift, this abundant sacrifice was pleasing to God, and Abel was filled with spiritual joy and was well-disposed toward God, men and everything living on earth. The Bible says of this briefly: *And the Lord had respect unto Abel and to his offering* (Gen. 4. 4).

Cain's sacrifice was cold, more formal: it did not enliven his heart, did not bring him close to God or make him happy. Cain remained, as before, alone, without knowing joy.³² As had once happened to Eve, the action of demonic forces now fell upon him, and under their influence his countenance fell when he learned that the Lord had not respected his offering (Gen. 4. 5). But the Lord hastened to his aid, wishing to save him from the terrible impending calamity—fratricide—and said to him: *If thou doest well, shalt thou not*



His Holiness Patriarch Pimen of Moscow and All Russia, welcoming the participants in the conversations between the delegation of the National Council of the Churches of Christ in the USA and the delegation of the Russian Orthodox Church and other Christian Churches in the USSR on September 4, 1974 (see p. 4)



of departure. It was passed on to Adam's unnumbered descendants, whose sinfulness is also expressed in a falling away from true belief in God, in disobedience to Him, in opposition to the will of God as expressed in the commandments of God's revelation and in natural religion and ethics.

The other aspect of Original Sin involves the desire to know good and evil through the fruit of the tree (through the external, material world) and thus to attain to higher, divine knowledge and self-determination. Through the suggestion of the evil spirit, it seemed to Adam that the material world had power strong enough to satisfy his desires, which had such a hold on him and Eve that, without hesitation, they committed the act—they took the fruit and did eat.

After the Fall human nature was disordered, weakened, an easy prey to sin or, as Bishop Theophanus says, human nature "fell into confusion and disarray."³⁸

Adam's sin was linked with a consciousness of his culpability before God and censure for his sin. To this day, this feeling attends the sinfulness of all sinners who have not died in spirit, whose conscience has not fallen silent, whose sense of responsibility before God for their life has not been stilled.

Adam's heirs are enfeebled and depraved in their human nature to the highest degree, not only through Adam's sin, but through the sins of all subsequent generations. And the principal means to new strength and regeneration can only be the grace of God "working in the infirm," through the help of the prayers and sacraments of Christ's Church.

Every believer knows that living, active faith in God's assistance, life according to the commandments of Christ, following God's will, weakens the effect of Original Sin. The lives of a multitude of the pious and of the host of saints over the course of the entire history of Christianity persuasively confirm this.³⁹

Thus, Original Sin is not something fatal and insuperable, something that completely guides and determines man's will. "There has remained in man,"

says St. Macarius the Great, "the desire and aspiration to do good." Sin, therefore, does not deprive man of the desire for something—freedom of will and a reasoning, moral attitude to his own personality and social life. He is hindered not only by his personal efforts, also by the grace-bestowing gifts of Christ's Church.⁴⁰

The commandment not to taste of the fruit of the tree of knowledge of good and evil was God's first moral commandment. It was in substance a prohibitive commandment, since it did not prescribe what had to be done, but what was not to be done by the parents. They were permitted to taste of the fruit of all the trees of Paradise, but this one. As we see, the commandment was easy to keep,⁴¹ but violation of it brought in its train innumerable calamities. The forbidden tree could not of itself be the source of the knowledge of good and evil, which is "incompatible with the nature of a tree."⁴²

So the tree had another purpose. It was meant to be a school of obedience, to serve as a constant reminder of God's commandments, of the need to be true to Him in all of life's circumstances. It was meant, too, to warn Adam of the danger of the temptation to *be as gods knowing good and evil*.

The first parents already knew to a certain extent what goodness was. They found it in themselves (in their sense of the commandments in Paradise), in the natural environment around them (it had been made very good), in God they saw higher goodness and grace. Finally, they saw goodness in their obedience to God, which made it possible "to converse" with God and be filled with the grace and joy of this communion.⁴⁴ Under the influence of the evil spirit's temptation there arose in them the desire to know not only good, but evil, too. If they came to know good through obedience to God, then evil, obviously, could only be known to them through loss of contact with God, through disobedience to Him, through the breaking of commandments.

To break the commandment of God meant to disregard God, to ignore God's will, to prefer someone else (in case, the serpent-devil) to Him, a thereby to raise oneself above God.

not admit His power over oneself. Nothing can be more terrible than such an attitude towards God; therefore, after the commandment not to taste of the fruit of the tree followed the warning that the punishment for disobeying was death. It is as if in the words to die the death there is a threat of dual death: death for the body and death for the soul.⁴⁵

"God," says Metropolitan Filaret, threatened man with death not as vengeance, but as a natural consequence of disobedience and falling away. The life and light of man were in God (Jn. 1. 4). Deviation from the will of God was *alienation from the life of God* (Eph. 4. 18), which left men nothing but death" (Записки, ч. 1, с. 72-3).

God is for man life itself. To live with God and in God is to truly live, to live as the image and likeness of God in one's First Image. To live without God is to vegetate, to become gradually spiritually extinct and to be dying even though apparently successful in one's external life.

What other commandment could have been given to the first man than the commandment to obey the will of God, a commandment that is, in the words of the Apostle, *good, and acceptable and perfect* (Rom. 12. 2)?

The first moral commandment given to the first parents should be for us, too, the first of all commandments, the most necessary and salutary.⁴⁶ Not only did Adam suffer from breaking it, all mankind suffers to this day. Is this not a lesson for us? As a contaminated stream flows from a contaminated source, so "contaminated descendants are born" from the fallen Adam.

That is why "in the tale of the fall of the first men one can see the general course and consequences of sin. The tempter acts on all men by the same means by which he acted on the first man, with the difference that the serpent is often found within our corrupted nature and is awakened self-love."⁴⁷

Each of us is linked not with one, but with two Adams—Adam the first parent and Adam that is Jesus Christ (1 Cor. 15. 45). As the offence of the first Adam is a judgment... upon all

men to condemnation, even so... the righteousness of the Second came upon all men unto justification of life (Rom. 5. 18). For as in Adam all die, even so in Christ shall all be made alive (1 Cor. 15. 23). Some will awake to eternal condemnation, others to justification. We should all have one goal, one desire—to awake in Christ, to awake in justification.

* * *

Through Moses, God indicated two paths to Israel: the Way of Life and the Way of Death. Having chosen the Way of Life... *thou and thy seed may live* (Deut. 30. 19). In the Christian era, "The Teaching of the Twelve Apostles" (The Didache), speaks of the Two Ways—the Way of Life and the Way of Death—in the first chapters.

The fall of Adam laid the Way of Death through falling away from God, through the sin of disobeying His will, as expressed in the commandment in Paradise. And the sons of Adam personify the Two Ways—Abel the Way of Life and Cain the Way of Death.

Cain's murder of his younger brother was so unnatural and monstrous that the earth itself, says the Bible, rose up against the murderer and wished to have no dealings with him as tiller of the soil, because the greatest treasure on earth is human life, and the most terrible crime is the destruction of this life.

From ancient times, the maximum punishment—death—has been established on earth for murder according to the principle of an eye for an eye, a death for a death. Universal human ethics reads: live and let others live, live and help others live. The murderer, in inflicting irreparable harm on his victim, does severe moral damage to himself.

According to the teaching of the Gospels, not only the actual murderer, but *whosoever is angry with his brother without a cause shall be in danger of the judgment... and whosoever shall say, Thou fool, shall be in danger of hell fire* (Mt. 5.21-22). This severity is justified, for one may harm a man not only with a knife or a bullet, but also with one's tongue, a word of condemnation, malice, slander, calumny,

etc.—by everything that infringes man's inviolability, that derogates from his good name, that tramples upon man's dignity, and not only the one offended is harmed, but also the offender—he involuntarily punishes himself as well.⁴⁸

Analysis of any given murder usually reveals some motive or cause leading to the murder. Murder is the more criminal and punishable the less it stems from so-called objective factors and the more from subjective factors connected with evil intent.

Cain had subjective causes: envy and pride.⁴⁹ Nobody threatened him with anything, no one pushed him to lawlessness, but passions raged in his soul, and he was entirely in the power of the evil spirit.

The murder that he committed was the most insidious: he killed not only his brother, but spiritually himself,—his conscience, the fear of God in his soul, his fraternal feelings for Abel.

Expulsion from society was punishment for his brother. Alienation from God, constant animal fear for his life, were inner punishment for the spiritual murder of himself. If the Lord had not taken his part in this bitter fate, had not protected him from danger from men, his fate would have been even more horrible—life in the wild, bitterness and death at the hands of any man. This would have been Cain's second death, leaving no hope for reconciliation with God, with his own conscience and with men.

The way of Cain is the Way of Death, the way of dual murder. It showed us persuasively to avoid it by all means and to avoid the causes that led Cain to enter on it. One must choose for oneself the Way of Life, which Abel followed.

Little is said of Abel in the Bible, but what is said shows him as God's first chosen, the first martyr on earth. The Saviour called his blood *righteous*, and called him *righteous Abel* (Mt. 23. 35).

The parents, naturally, told their children of their life in Paradise. Abel was especially sensitive to these stories. Two truths penetrated deep into his heart—men's culpability before God, and the necessity to obey God, to

serve Him. As a shepherd, he was concerned with peaceful, trusting shepherds and was in close communion with the Lord, in which he saw traces of the kingdom, power and goodness of God. Joyfully offered to God abundant gifts from his labours, was in constant communion with God, and God heeded him “respecting” his gifts. One may say that Abel fell victim to his love for God's loyalty to God. Metropolitan Filaret sees in Abel a prototype of Christ: “His divinely sacrificial love” (Записки на книгу Бытия, с. 149). St. Paul points to Abel as “one of the models” of faith in God.⁵⁰

The way of Abel is the Way of Life, of faith, service to God and man, the way of salvation leading to life eternal. Abel urges us to believe in God, to love and serve Him and, serving Him, to serve the men around us.

From the biblical story of the Fall and of Cain and Abel, we learn another, very important, lesson—God's mercy on sinful and sinning man.

In Paradise, the Lord enveloped Adam in love and care, visiting him and conversing with him; the Lord ritually enriched Adam and instructed him in the science of nature and how to rule it. And the Lord did not abandon Adam after he had sinned. *Adam, where art thou?*—He addresses Adam's conscience. Punishing the first parents for violating the commandment of Paradise, the Lord at the same time implants in them hope of the victory of *the seed of woman* over the enemy of the human race.

God showed special mercy to the first murderer, Cain. Even before Cain committed his crime, the Lord warned: *Behold, you are free to go out from the garden, but you shall not be allowed to touch the tree of the knowledge of good and evil. For in the day you eat from it, you shall surely die.* (Gen. 2. 17). The Lord took pity on the outcast Cain and, having punished him by divine judgement, protected him from punishment at the hands of human judgement.

God's merciful attitude to Cain teaches us to refrain from forming hasty judgements. The ultimate fate of man is determined at the conclusion of his whole life on earth, taking into account his influence on the people around him and on his descendants. And it is determined not by man, but by God.

ory of the Fall, the example of Cain and Abel, show us that God is man's dearest, truest and most loving Friend, that at the dawn of humanity He was ready the true Father of men. Not restricting human freedom, He shows mercy even when man is not disposed to take the first step toward Him.⁵¹

There is no greater sin on earth than the sin of disobedience to the will of God, disbelief, scepticism, grumbling and complaints against God for the sins and vices of man himself. There is no greater sin, because only given this initial sin do all other sins become possible for man. And there is no other Way of Life than the way of obedience to God, of sacrificial service to Him.

* * *

Evil and sin came into the world simultaneously with the Fall. There was no evil at first, says St. Athanasius the Great (Слово на язычников, с. 60). God did not create it. The world as a whole was made *very good* (Gen. 1. 31). Evil, appearing at the Fall, quickly developed, passing in inheritance from generation to generation. Before the coming of the Saviour, it was said: *they are all gone aside, they are all together become filthy: there is none that doeth good, no, not one* (Pss. 14. 3). *The whole world lieth in wickedness*

1. Jn. 5. 19). And the works thereof are evil (Jn. 7. 7). Evil began with the rebellion of Lucifer against God. It manifested itself as a personal, subjective, conscious desire in the higher creature spiritual world. Its principal goal was the struggle against God as the Fount of light, truth and goodness. Destroying the divine in the world, it strove to implant its own, the demonic.

The fall of Adam made it possible for evil, demonic forces to influence human nature, but did not radically change this nature, could not deprive it of its fundamental spiritual properties, merely weakened it; disordered its inner forces and made it an easy prey to evil.⁵²

There were similarities and differences in the fall of Adam and the fall of Lucifer. Both creature beings strove to assert their own will, but Lucifer consciously denied God as the supreme and necessary Fount of Life for all,

and hated Him, while Adam's sin was a result of the misuse of his freedom, a naive trust in the demon-seducer and obliviousness to the divine commandment.

The sin of Lucifer consisted in trying to make himself a god, in the desire to put himself in God's place. The sin of man was in turning his face to the external world, in partiality to it as a supposed source of knowledge, goods of life and sensual pleasures. However, a conscious desire to put this world in God's place and to renounce Him was alien to man.

The fall of Lucifer was immeasurably more profound than the fall of Adam. The devil of his own will turned into an ultimately evil being, the vehicle of merciless, insidious evil and hatred of God and man.⁵³ For him, evil became a self-sufficient principle. He does evil for the sake of evil, for the sake of its victory and triumph, for which he is wholly damned. Man did not lose contact with God and has preserved in himself the seeds of good and spiritual power, that they may be developed and good relations with God and men be restored. He merited temporary condemnation and obtained hope of forgiveness and salvation by the redeeming sacrifice of the Saviour, promised from the seed of woman.

Evil is not a necessary property of human nature. Nor is it necessary to man.⁵⁴ It enters our soul from without, in the form of seductions and temptations, and is expelled from the soul and replaced with good through the will and grace of God.

Demonic evil absolutely denies good and is in constant and active conflict with the latter. Self-sufficient evil is alien to man. For him, evil is not a denial of good in principle, but a lack of good. The evil he perpetrates is always linked with a certain degree of good, covertly or overtly. Even when man serves evil in deed, he is not deprived of an inner confidence that he is acting in the interests of truth and good,⁵⁵ at least, according to his own lights. For Adam, evil was good falsely understood.⁵⁶

Having a spiritual nature, the devil acts in the world chiefly through man's spiritual nature. Man, to his great sor-

row, is an immediate conductor of evil, a tool of the evil will of the enemy of the human race.

All this makes the Christian's struggle with the evil, insidious, hostile force difficult. The enemy is no weak being, not *flesh and blood*, as the Apostle says (Eph. 6. 12), but the lord of the evil powers.⁵⁷

St. Macarius the Great has the following to say about the effect of the evil power upon man: "We must look keenly to see if there is any aspect of deceit, cunning or villainy... He shams prayer with those who pray, in order to flatter and inspire conceit... with those who fast he inspires the same conceit (vanity), he leads those who read Holy Scripture into error... He takes on whatever appearance is needed to subjugate and destroy" (Духовные беседы, изд. 3, 1904 г., с. 445).

It is not surprising that Apostle Paul urges us to do everything possible to fight him, to *put on the whole armour of God... against the wiles of the devil* (Eph. 6. 11).⁵⁸

When demonic evil overpowers man completely struggle against it is complicated and hard. So it was with Cain, who made no attempt to struggle with the tempter-devil: the power of the devil's crafty suggestion and insidious will over the will of Cain, aggravated by the first parents' sin, was exceptionally strong.⁵⁹

After Adam's fall, only the Lord could thwart the action of the demonic forces in man if they already controlled him, as the Gospel story of the Lord's meetings with those possessed shows.

It is up to the believer whether the door of his heart is open or closed to the penetration of evil. The surest means to fight evil is living, ardent faith in God, living, perpetual, prayerful grace-receiving contact with Him, filling man's whole being, determining his behaviour and leaving no place for the influence of extraneous, hostile and destructive power.

The other sure means to fight the insidious and evil enemy is continually to do good. God Himself pointed this out to Cain before his crime (Gen. 4. 7).

* * *

In physical nature, everything happens according to the laws of nature, implanted by the Creator. In man's spiritual and moral nature, everything, including fulfilment of commandment to obey God, must be done in accordance with the law of freedom of spirit and reason.

Therefore, the Lord did not express the first moral commandment to man as an unconditional demand when He said: *for in the day that thou eat thereof, thou shalt surely die* (Gen. 2. 17) — these words are more a warning than a categorical demand.

The only rational decision determining man's conduct is therefore constituting free obedience to the will of God. Man must direct this great gift of rational freedom to this obedience. The moment it is broken, contact with God is broken, too. To this day, this is the initial unnatural essence of sin.⁶⁰

Breaking the law of God, man commits *transgression* (1 Jn. 3. 4), commits *enmity against God* (Rom. 8. 7), against Truth (Jn. 7. 18), against society and against himself.

St. Basil the Great tells us that "mystery of sin" is contained here; the mystery of how the innocent men of Paradise, living in communion with God, suddenly passed from good, truth and life in God to evil, sin, falsehood and spiritual death.

Because of the temptation of the devil? But the devil tempted Jesus Christ, too, and the temptations of the devil left no sinful shadow on His morality, did not in any way harmed Him. Tempting the first parents, the devil had great, but fatal influence on them. So the basic cause of the Fall is rooted not in the devil, but in man himself, in the soul of his soul.

The beginning of sin, says St. John Chrysostom, is in the spiritual disposition and free will of the first parents (Творения, т. 4, кн. 1, СПб., с. 30). Sin arose in the soul, in the "thoughts of the first men, in the turning of the attention "to examination of themselves," St. Athanasius the Great says in his "Sermon Against the Gentiles": "Sin is the affirmation of oneself. This "self-reliance is the root of sins." (Священник Павел Флоренс)

полп и утверждение истины. М., 1914, 177).

According to Bishop Theophanus, "the first man wanted to be completely himself." In common parlance, this exclusive attention to oneself is called egoism, or self-love. Adam wanted to be like a god, i.e., he thought to be independent in his own new inclinations and aspirations. In other words, Adam wished to fulfil his own will rather than the will of God. The mystery of man is the mystery of freedom" (Проф. А. Олесницкий. Из системы христианского нравоучения. Киев, 1896, с. 154). From that time, in the words of the apostle, all seek their own (Phil. 2: 2). And this own, this egoism, this prideful self-love is the root of sin, its active force.

"We are sinners, and we want to be sinners. We voluntarily instruct ourselves in the sin we have inherited and develop it further in personal sins, in contrast to Original Sin" (Проф. А. Олесницкий, ibid., p. 155).

We are attracted more by sin than by purity and sanctity. Sin answers our longings and passions, while purity and sanctity demand struggle and feats. Sin begins with seduction, with temptation (Jas. 1: 13-15).

Sin is born in sinful thought, and the thought begins to delight the soul, then sooner or later it leads to disaster. Self-seduction, deceit, falsehood, and loss of truth are connected with sin.

Deceit in its worst guise is hypocrisy, when man intentionally lies and prevaricates in order to deceive others. Falsehood is worst when man violates justice, when he is unmerciful. Being guilty, he accuses and condemns others and justifies himself; being strong, and pointed to bear the infirmities of the weak (Rom. 15: 1), he passes them by, releasing himself."

When sin becomes passion, and then settled vice, it can be uprooted only with the help of God's grace, in continual struggle.

Vices are as diverse and numerous as the passions. St. John the Apostle reduces them, however, to three basic types: *the lust of the flesh* (gratification of the flesh, gluttony, voluptuousness) and *the lust of the eyes* (avarice,

covetousness, envy) and *the pride of life* (arrogance, pride, anger) (1 Jn. 2: 16).⁶¹

It should be recalled once again that "the mother of all vices is egoism, self-love... It precedes all passions, engendering gluttony, vanity, covetousness and other vices."⁶²

All life's calamities stem from the fact that we love not so much God and our fellowmen as ourselves, seducing and deceiving ourselves and withdrawing from Christ's truth.

However, man's freely reasoning spirit, fortified by divine spirit can and must submit to the law of spiritual and moral regeneration. This can transpire if man adds to his personal efforts for regeneration the grace-bestowing gifts of Christ's Church.

NOTES

¹ Divine Communion literally flows from God, as though spouting from His Divine Plenitude. And it gradually, hierarchically diminishes with the degree of partaking of Divinity, in order that, having reached the limit, by the same steps to return to God, acquiring in the process something from the freedom of the creature.

² We mean by goodness the angels' service to each other under the action of God's Providence.

³ Творения, изд. 3. М., 1891, ч. 2-я, с. 96.

⁴ "The devil, not previously such, became the devil from pride, as Apostle Paul says: lest being lifted up with pride he fall into the condemnation of the devil (1 Tim. 3: 6).

Святой Иоанн Златоуст, Творения, т. 7, с. 150.

⁵ Analogous slander is found in Gen. 3: 4.

⁶ Преподобный Ефрем Сирин. Творения. Изд. 4-е, Троице-Сергиева Лавра, 1900, ч. 4, с. 493.

⁷ Eve's influence on Adam occurred later, when with her creation Adam was delivered from solitude. Her influence became especially noticeable at the temptation by the devil.

⁸ "Temptation came to the first men from without, for there were no sinful inclinations in their nature," says Prof. S. Glagolev.

Из чтений о религии, с. 258.

⁹ The serpent beguiled Eve through his subtlety, says St. Paul (2 Cor. 11: 3).

¹⁰ Eve was alone by the tree in Paradise and could not consult with Adam.

¹¹ The Fall transpired under the influence both of spiritual seduction and sensual desires. The "pride of life" (ye shall be as gods), "the lust of the flesh" (the tree was good for food) and "the lust of the eyes" (it was pleasant to the eyes) were there manifest.

¹² "If Adam," says St. John Climacus, "had not been vanquished by his stomach (eating of the fruit), then of course he would not have known what woman was and would not have lost chastity."

(Лествица. Троице-Сергиева Лавра, 1895, 5-е изд., с. 112).

¹³ Cf. Проф. А. А. Соколовский. Религия любви и эгоизма, ч. I, М., 1891, с. 172-5.

¹⁴ "Their behaviour", says Metropolitan Filaret, "is a staggering example of the confused sinner, who is as if in a dream"

(Записки на книгу Бытия, с. 98).

¹⁵ "Adam's fall," says Archbishop Nicholas Cabasilas, "occurred in violation of love for God."

¹⁶ This led to the fact that they were overcome by lust and vanity. Lust indicated that the tree was good for food,..., and vanity added: ye shall be as gods, knowing good and evil," says St. Mark the Hermit

(Добротолюбие, т. 1, с. 503).

¹⁷ "Man alone fell," says Bishop Theophanus, "but by his Fall disorder was introduced into all creation, both material and spiritual, and it ceased to be whole."

Уроки из действий и словес... Иисуса Христа, М., 189... г., с. 15.

¹⁸ The death of which God warned Adam, putting him under obedience not to taste of the tree of good and evil (Gen. 2. 17).

¹⁹ The essence of the Fall can be formulated more briefly: "Here men, having forgotten God and their soul, fell into the sin of idolatry in the world and departed from unity with God in their worship of the goods of the external life and their ego"

(Иеромонах Михаил. Вопросы веры и жизни. СПб., 1904, с. 143).

²⁰ "Adam and Eve," says Prof. V. Nesmelov, "thought that the fruit of the tree had a special magical property of imparting knowledge of good and evil... They wanted their high position in the world to depend on their physical nourishment by the fruit. This means that they in effect wanted their life and fate to be determined not by themselves, but by external, material objects and causes."

Наука о человеке, т. 2. Метафизика жизни. Изд. 2-е, Казань, 1906, с. 251.

²¹ "Men through their superstition voluntarily submitted to external nature and voluntarily destroyed the significance in the world that they could and should have had by the spiritual nature of their personality." Ibid., p. 252.

²² According to the teaching of St. Mark the Hermit, God does not punish us for our sins with illness, suffering, calamity, etc., but rather these calamities, illnesses and wounds naturally follow sin, follow from them as from their causes. Thus, it is not God but we who punish ourselves. At the basis of every sin lies a contradiction of the will of God, which bears in itself negative consequences for us.

²³ Your seed here means first of all the angels seduced by Lucifer, turned into evil demons. The Gospel stories of Jesus Christ meeting those possessed by evil spirits (Lk. 8. 26-39, and others) tell of their existence and action on man. Seed of woman has in view the Messiah—Jesus Christ.

²⁴ The serpent, having become a reptile, was punished by damnation before the animal world, and the devil who acted through the serpent was punished by the enmity of man who had been seduced by him. Damnation before the animal world means here alienation, the hostility of this world toward the serpent, guilty of the perversion of good that entered the world.

²⁵ Metropolitan Filaret of Moscow says of this struggle: "The restoration of the Kingdom of

Grace on the ruins of the domain of sin death is especially clear in the image of hostility between serpent and man" (Записки на книгу Бытия, ч. 1, изд. 3, СПб., с. 105).

²⁶ "By the tree of life," says St. Isaac "should be understood the love of God" (Слова, сл. 83, с. 391).

²⁷ While the punishment of Eve affected only herself, Adam's punishment affected earth, too—it "was damned," it affected on this earth—it became difficult (exhausted, infertile, and, finally, it affected the results of life—corruption and death.

²⁸ "With the Fall," says Prof. S. Zarin, "began a life of ill-health, a false and imaginary life, to both physical and spiritual death, to final dissatisfaction and suffering."

(Аскетизм по Православному христианскому учению, т. I, кн. 2, СПб., 1907, с. 25).

²⁹ The gifts that Adam offered to God are yet called sacrifices, or sacrificial offerings; these gifts were in effect nothing other than the initial form of sacrifice, sacrificial offering, began to appear at the time of Noah (Gen. 20), Abraham (Gen. 11. 7) and, finally, Moses (Lev., chaps 1, 3, 4, 6, 8, etc.).

At the heart of the idea of sacrificial offering lay the thought that one must offer as a sacrifice to God not only the fruits of labour, but the gifts of the heart—fear of God, worship of God, etc. Offering God the first gifts (cattle, and so on), the Jews often forgot to offer Him the second (their hearts), which provoked God's anger. The offerings of Adam's younger son, Cain, were a model of sacrificial offering, linking external and inner gifts.

³⁰ "Abel," says Metropolitan Filaret, "learned from Adam the offering of firstlings in sacrifice. And Adam from God. God showed in them the Lamb, sacrificed from the founding of the world" (Записки, ч. 1, с. 133).

³¹ "Cain," says Metropolitan Filaret, "came from Adam filled, so to speak, with the fresh produce of sin. Abel was born of Adam in the continuity of time, more purged by repentance and humbled under the firm hand of God" (Записки, с. 129).

³² One can see in him those features with which St. Basil the Great describes the envious: casts down his eyes, goes about despondent, disturbed, sad and perishes from an ailment gnaws and consumes him."

(Творения, изд. 3, 1892 г., ч. 4, с. 167).

³³ "Cain did not drive this envy from his heart and so became a fratricide," says St. Ephrem Syrus (Творения. Сергиев Посад, 1907, изд. 5, гл. 28, с. 343).

³⁴ "The devil, having seduced man (the parents) with the false hope of glory (ye shall be as gods), does not cease to encourage (in this case, Cain) with the same inducement," says St. Basil the Great. (Творения, 3 изд., 1892, ч. 4, с. 286).

...Cain, who was of that wicked one, and his brother... (1 Jn. 3. 12).

³⁵ And Cain talked with Abel his brother, and said, "Let us go to the field" ...when they were in the field... Cain rose up against Abel his brother and slew him (Gen. 4. 8).

³⁶ Of course, Cain sinned against God, too, but in this case we indicate only the immediate objects against which the sins of Adam and Cain were directed.

³⁷ According to St. Athanasius the Great, Adam left off thinking of God and began to consider himself" ("Sermon against the Gentiles"), in order to follow himself, to be "himself," as Bishop Theophan the Recluse says.

Pride awoke in Adam from the desire to be gods, and gratitude and glorification of God all the good given him in Paradise subsided.

³⁸ Что есть духовная жизнь, изд. 4, М., 1898, 67-71.

According to the saint, "confusion and disarray were born" in us from our sinful first parents, but "not by nature," i. e. are not given to us as a property of the nature created by God. These properties were not created by God, but by man.

³⁹ "Innumerable Christians have healed their flawed nature and have become ideal models of the lofty life," says Archbishop Guriy Богоизбранный человек, с. 1).

⁴⁰ There are two diametrically opposed teachings on Original Sin. One—from the ancient Pelagians—completely rejected the action of this sin in men and held that all men are born just as innocent as Adam, i. e., that Adam's sin is not passed on to his descendants. The other—from the Protestant Reformation—overemphasizes the consequences of Original Sin in us. According to this doctrine, this sin has completely destroyed freedom, the image of God and all spiritual power in men, so that man is utterly incapable of good and can be saved only by faith in God's help. Only the Orthodox teaching of Original Sin provides a more correct view, free of these extremes.

⁴¹ St. Ephraem Syrus says: "The commandment was quite easy, for, having given Adam all Paradise, God forbade tasting the fruit of only one tree"

(Творения, ч. 4, с. 311-312).

⁴² Митрополит Филарет, Записки, ч. 1, с. 67.

⁴³ "The commandment was necessary," says St. Basil the Great, "to test our obedience" Вопреки святым Отец, 8, с. 158-159).

⁴⁴ However, the first parents perceived all these aspects of good not so much consciously as unconsciously, not understanding their true value. They enjoyed them as happy children enjoy their happiness, unable to appreciate this happiness and taking it as the way things should be. This is the way St. Irenaeus of Lyons and St. Augustine understood the original state of the first parents, calling it "infantile," while Father Paul of Florence calls it "childish"—"the first men were like children." It should be said, however, that we, with the psychology of fallen and sinful men, haven't the inkling of the innocent and pure state of our first parents before their fall, just as the changes that transpired in them after the Fall.

⁴⁵ "What was the death that came of Adam's sin? A dual death—corporeal, when the body loses the soul that gave it life, and spiritual, when the soul loses God's grace, which enlivened its higher spiritual life"

Богоизбранный Христианский Катехизис. М., 1840, 43).

"The threat of God," says St. Augustine, "in-

cludes all deaths, even unto the last, which is called the second" (cf.

Митрополит Филарет. Записки, с. 72).

⁴⁶ "This commandment," says St. Augustine, "is in men and in every rational creature the beginning and end of all piety" (Митрополит Макарий, Православно-догматическое богословие, т. 1, с. 475).

This commandment can be fulfilled, however, only given ardent faith and love for God and given constant saving fear of being disobedient to the will of God, and given constant readiness to repent of violating this will, and constant readiness to return to obedience after repentance.

⁴⁷ Митрополит Филарет. Записки, с. 124-5.

⁴⁸ The offender punishes himself in that, offending another, he arbitrarily frees himself from serving him as his fellowman, from the feeling of duty towards him, of love for him.

⁴⁹ For Cain, pride was added to envy when he was wounded by the failure of his sacrificial offering and the success of his brother.

⁵⁰ By faith Abel offered to God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts (Heb. 11. 4).

⁵¹ God's mercy comes to man even after his sin, but the sinner is not ready to meet his God and avoids Him. The free creature is not quite ready to receive God's action while its will is not in perfect accord with God's will. It is especially difficult to make ready a creature that is fallen and ruined," says Metropolitan Filaret. Cf.

Слова и речи. М., 1848, ч. 2, с. 18, 46, 179.

⁵² Though dimmed in man, the image of God, conscience, reason, contact with God, consciousness of his sin were retained, as were shame and the desire for reconciliation with God. All this was a pledge of spiritual development in men's subsequent religious and moral life.

⁵³ It would, however, be a mistake to hold that the demon had turned into an absolutely evil being. There were and are no absolute principles in its creature essence. In its nature, as a creation of God, there is retained a residue, though insignificant, of good, for the devils also believe, and tremble. Malice and hatred are seated in the demonic will, in its constantly active and destructive force. Hence evil is not an ontological conception rooted in the very nature of the external world, but a moral conception linked to the perverted will of the creature spiritual world, i. e., the world of man, and of the evil, insidious spirit.

⁵⁴ It "was a free violation by man of the commandment of the Creator, it had a fortuitous character and was not a matter of necessity for man", says Archpriest Prof. P. Leporsky (Лекции по догматическому богословию, с. 193).

⁵⁵ Let us recall that everyone killing the Apostles "will think that he doeth God service" (Jn. 16. 2).

⁵⁶ It was a "false self-determination" (архиеп. Гурий. Богоизбранный человек, с. 33). "It was not an opposition to good, but a false extreme of good... Adam did not want to be himself, but something other than what the Creator wished," says Archpriest Prof. P. Leporsky (Лекции по догматическому богословию, с. 187).

"Evil," says Prof. S. Glagolev, "consisted in

Adam's idea that violation of the divine injunction would produce genuine good."

Из чтений о религии, с. 258.

"For Christians," says Archpriest A. Shmeman, "evil is the Fall and the suffering, horror and woe connected with it. Horror of evil "as something that should not be," of its discrepancy of the original "extreme good."

⁶⁷ We know that he tried to seduce the Saviour in the desert in an attempt to turn Him from his redeeming feat (Mt. 4. 3-10), that he terrorized St. Anthony the Great in his cell, trying to turn him from his ascetic zeal (cf. his Life, compiled by St. Athanasius the Great). St. Irenaeus of Lyons calls the devil "the chief and leader of sin," especially of the sin of apostasy and seduction of men

(Против ересей, кн. III, гл. 23).

⁶⁸ Everything said about evil and the demon's and man's attitude to it has followed (in free paraphrase) the arguments of Archpriest Prof. P. Le-porsky. Cf.

Лекции по догматическому богословию, с. 193-197.

⁵⁹ It was not thus at Adam's fall, his nature innocent and, given God's proximity in Paradise, His help was readily accessible, if Adam wished it. Here, says Prof. S. Glagolev, "there were no conditions that necessarily gave rise to Adam's evil will. Adam was created with freedom and freely chose, not freedom, but slavery and good, but evil" (op. cit., pp. 258-259).

⁶⁰ The concept of sin is equivalent to the concept of evil in the sense that both appear when one goes beyond the limit of good, when it violates the moral norms and order of life. It is the product primarily of the intrigues of the enemy of the human race, while sin is the product of man's perverted will.

⁶¹ St. Nilus the Ascetic, John Climacus, Ephraem Syrus give eight chief vices or sins: gluttony, lust, covetousness, anger, dolefulness, vanity, pride. Other ascetics add envy, hatred, etc.

⁶² Преподобный авва Фалассий. Христианская проповедь, 1822, ч. VI, кн. 6, с. 265, 286.

Archpriest Prof. ALEKSANDR VETE

Problems in the Slavonic Translation of the New Testament and Contemporary Western Textual Criticism of the Bible

In the 18th century, when scholars were laying the foundations for textual criticism of the Bible—the science dealing with the textual history of the Holy Scriptures—western textual critics paid very little attention to the Slavonic translation of the Bible. This state of affairs continued into the 19th century, despite the fact that textual criticism of the Bible was at the time undergoing a particularly intensive phase of development. Only at the beginning of the 20th century did western textual critics of the Bible begin to recognize that their neglect of this translation had resulted in a serious omission, and began finally to devote some attention to it.

Of the most recent western works dealing with the Slavonic New Testament, two of the most interesting are the chapter "The Old Slavonic Version" from Bruce M. Metzger's book *Chapters in the History of New Testament Textual Criticism*¹ and Christian Hannick's essay "The New Testament in Old Church Slavonic. The Contemporary State of Research on it and its Meaning of the History of the Greek Text," published in the series: *Researches on the New Testament Text*.²

Metzger's work begins with a description of the life and translating activities of the first enlighteners of Slavs, Sts. Cyril and Methodius (pp. 76), in which the author recounts certain disputed aspects of the Cyril Methodian problem: was St. Cyril inventor of the Cyrillic or the Glagolitic alphabet, and what was the actual nature of the translations of the Gospels and the Psalter which St. Cyril, according to his *Life*, discovered in Korsun? Christian Hannick does not touch on the circumstances surrounding the life and activities of Sts. Cyril and Methodius. Instead he stresses the beginning of his work (pp. 403-404) that the differentiation of Slavic

¹ B. M. Metzger. Chapters in the History of New Testament Textual Criticism. Leiden, 1964, pp. 73-96. Chap. 3, "The Old Slavonic Version." Metzger's book represents the fourth volume of the series "New Testament Tools and Studies."

² Christian Hannick. Das Neue Testament in altkirchenslavischer Sprache: Der gegenwärtige Stand seiner Erforschung und seine Bedeutung für die griechische Textgeschichte (Die alten Überzügungen des Neuen Testaments, die Kirchenväter und Lektionare: Der gegenwärtige Stand der Erforschung und ihre Bedeutung für die griechische Textgeschichte). Berlin—New York, 1972, 403-435. This collection of essays represents the fifth volume of the series *Arbeiten zur neuorientalischen Textforschung*, published by K. A.

ages during the mediaeval period did not destroy the written tradition of Church Slavonic; he discusses the ancient manuscripts of the Slavic translations of the Gospels, the Apostol (Book of the Acts and Epistles), and the Apocalypse (Revelation) and points out the importance of such sources in elucidating the most ancient Slavic New Testament translations, including Croatian Glagolitic breviaries and quotations from the New Testament in various Old Slavonic literary monuments, reproducing examples of the most interesting quotations.

In the next fourteen pages (pp. 77-91) Metzger provides a detailed review of the history of research into the Slavic translation of the New Testament. Christian Hannick gives a similar review on pp. 408-427 of his work, dedicating two special sections to the question of non-Greek influence on the Old Church Slavonic translation of the Gospels (pp. 421-425) and to the present state of research dealing with the Slavic New Testament text (pp. 425-7).

Metzger's review of the history of research into the Slavic New Testament text begins with a mention of the work of the 18th century publishers of the Greek New Testament text: Ch. F. Athaei, the first to utilize the data of the Slavic translation which were taken from the Elizabethan Bible, and

K. Alter, the first to utilize the data which he took directly from manuscripts. Further on Metzger discusses the study of Slavic manuscripts of the Bible which was carried out at the end of the 18th century by J. Dobrovský, the founder of Slavic philology, and emphasized that in actual fact textual critics of the New Testament, among them J. J. Griesbach, von Tischendorf, and C. R. Gregory, dealing with the Slavic translation of the New Testament, relied entirely on the works of J. Dobrovský until the very end of the 19th century.

Metzger then speaks of the late 19th century papers and editions of N. Voskresensky, who divided Slavic New Testament manuscripts into four groups, each of which had to represent one recension of the Slavic

New Testament text, and came to the conclusion that the Slavic translation of the New Testament coincided with that type of Greek text which Patriarch Photius of Constantinople in the 9th century made use of in his own works.

Among the first 20th century researchers dealing with the Slavic translation of the New Testament, B. M. Metzger mentions O. Grünenthal, who established, among other things, that different Slavic Gospel manuscripts—and sometimes even different parts of one and the same manuscript—correspond to different types of Greek texts. Further on he mentions V. Jagić, who showed that the Slavic text of the Apostol corresponds to earlier Byzantine, and sometimes pre-Byzantine, types of Greek texts. Finally A. Snoj suggested that in the Slavic translation of the Gospels there are certain correspondences to the Egyptian (or Hesychian) text.

Metzger then speaks of the numerous works on the Slavic Gospel text published by J. Vajs. Vajs established that the Greek original on which the Slavic translation of the Gospels was based, cannot be regarded as representing the pure Syrian (Constantinopolitan, Lucianic, Antiochene) type of Greek New Testament text. This original was a manuscript in which Syrian readings existed side by side with numerous pre-Syrian, namely, Western and Alexandrine readings. At first Vajs indicated that the Greek original used in the Slavic translation of the Gospels was related to that family of Greek manuscripts designated by H. von Soden as K^a , but later, after considering the various critical remarks directed at his conclusions, did he acknowledge that this original should be assigned to that family of manuscripts which H. von Soden designated as I^a . Vajs classified and evaluated the most ancient Slavic manuscripts of the Gospels, and in doing so came to the conclusion that in reconstructing the most ancient Slavic Gospel text one must assume its foundation to be the Glagolitic *Evangeliarium Assemani*, which was published by Vajs himself, together with J. Kurz. In 1935-1936, on the basis of thirteen manuscripts rang-

ing from the 10th to the 13th century, Vajs published his own reconstruction of the most ancient Slavonic text of the four Gospels, together with his reconstruction of the text of the proposed Greek original.

In evaluating Vajs's results, says Metzger, one must consider Kurz's observations regarding the fact that the text of the lectionary Greek original, on the one hand, and the text of the non-lectionary Greek original on the other, belong to different types; and one must also consider the observations of R. P. Casey and S. Lake regarding the type of the original Greek text (according to them it was the type which H. von Soden attributed to family I^{II}, a fact which Vajs later took into account). One should also bear in mind Casey's and Lake's observations regarding the method used by Vajs to reconstruct the Slavonic text. This method consists in a predilection for variants which do not belong to the late Byzantine type of Greek text. At the end of his essay Metzger points to such inadequacies in Vajs's reconstructed text as the incompleteness of references to the manuscripts he uses.

After devoting a few paragraphs to J. Schweigl's publications (which, in terms of scholarly approach, are considerably inferior to Vajs's works), Metzger provides a detailed analysis of the problem of non-Greek influence on the Slavonic translation of the Gospels. Those who have conceded the influence of the Vulgate on the Slavonic translation include P. J. Šafařík, V. Pogorělov, and N. van Wijk. Those who do not acknowledge its influence include A. Meillet, St. Stoński and V. Rozov. Vajs took an ambivalent position with respect to this question. J. Hamm and F. Liewehr spoke of the influence of the Gothic translation on the Slavonic translation. This hypothesis was rejected by Vajs and later by D. Gerhardt.

At the end of his review Metzger dwells on certain research papers dealing with the Slavonic translation of the New Testament which were published after the Second World War, in particular an essay by Fr. Pechuška and the works of K. Horálek. Pechuška indicated that the Greek original for the Slavonic translation of the Acts of the

Apostles was not a Greek text of purely Constantinopolitan type. Horálek suggested that the history of the Slavonic text of the Gospels is marked by a progressive stylistic deterioration of the original translation as a result of the tendency of later scribes to imitate slavishly the Greek text. Moreover, he believed that the growing number of "Lucianic" variants in late Slavonic manuscripts is bound up not only with the correction of the latter on the basis of later Greek texts, but also with the internal development of the Slavonic text, which ran parallel to the development of the Greek text in the late Byzantine period. Horálek described various Slavonic textual types—Bulgarian, Bogomil, Croatian Glagolitic—and examined the Slavonic *aprákos-Gospels* and the *tetraevangelia* both in relation to each other and in relation to the Greek originals, indicating the divergence in character between the irregular Slavonic translation of the short *aprákos-Gospels* and the parts taken from the *tetraevangelia* which were translated and added at a later date. Moreover, he suggested that one could scarcely reconstruct the most ancient text from the Slavonic translation.

Metzger's historical review of research carried out on the Slavonic translation, written from the point of view of a textual critic of the New Testament, is complemented by a review provided in Hannick's work. In contrast to Metzger, Hannick cites a series of new names. He mentions the works of Fr. Miklosich (including a list of Slavonic New Testament manuscripts compiled by him which New Testament textual critics have not taken advantage of), the works of A. V. Kuky and K. I. Nevostruev aimed at establishing the history of the Slavonic New Testament text, the works of S. Kukin, Archimandrite Amfilokhiy Selevsky, and of M. N. Speransky, the latter advanced a number of positions developed later by Vajs and Horálek, also the works of V. Vondrák and B. Nevev, the latter expressed some interesting views on the section division of the text in the Slavonic *tetraevangelia*. Hannick goes into more detail than Metzger when he discusses the views of G. N. Voskresensky.

Jagić with respect to the latter, he discusses the shortcomings of his work the Slavonic Apostol and his conclusions regarding the two lexically distinguished layers in the tetraevangelia. In speaking of Vajs's works, Hannick points out that Vajs shared Jagić's views on the Slavonic tetraevangelia as an expanded version of the aprakos-Gospels, but did not accept Jagić's comparative evaluation of the most ancient Slavonic manuscripts. Hannick also points out that Vajs's reconstructions were subject to severe criticism in K. Horálek's "unsurpassed book," where the author maintains that the most ancient tetraevangelia are closest to the first Slavonic translations, not the *Evangelium Assemani* as Vajs supposed. Hannick considers Horálek's theory of the literalistic changes introduced by later scribes in the free style of St. Cyril's translation a fundamental truth. These changes manifested themselves, in part, through the introduction of Greek borrowings which apparently did not exist in the initial text.

In characterizing the latest stage in the study of the Slavonic translation of the New Testament, Hannick indicates that for the most part contemporary researchers are studying the problem of the aprakos-Gospels on the basis of their examination of a far larger group of manuscripts. Hannick discusses here the works of J. Vrana, who proposed that the complete aprakos-Gospels were created by Sts. Cyril and Methodius. Hannick also devotes attention to the works of L. Moszyński, who attributed the complete aprakos-Gospels to a period extending beyond that of Sts. Cyril and Methodius, the works of I. Grickat, who investigated the Bosnian Bogomil manuscripts of the Gospels, the works of L. P. Zhukovskaya, who classified the eastern Slavonic manuscripts of the Gospels and proved that a complete aprakos was created in the Galich-Volyn area of Russia, and finally, the works of O. Nešljković.

Another area which Hannick describes in more detail than Metzger is the history of the question concerning non-Greek influence on the Slavonic New Testament translation. Hannick expres-

ses doubt that the Vulgate exercised influence on the Slavonic New Testament translation, indicating that such a point of view might arise as a result of poor knowledge of Greek manuscripts of the 9th-12th centuries. He also mentions works which demonstrate the inconsistency of the hypothesis regarding Gothic influence on the Slavonic translation. Hannick also touches on research works in which the question of Syrian influence on the Slavonic translation is raised.

In evaluating the results of contemporary research on the Slavonic New Testament translation, Hannick says that in their desire to reconstruct the Cyrillo-Methodian text, researchers have run into a dead end. There also has been no progress in resolving the question of the Greek original of the Gospels. Research on the question remains in the same state in which K. Horálek left it. Hannick links the further development of research on the Slavonic translation in part to the cataloguing and classifying of all the numerous manuscripts which contain the translation. At the present time, Hannick points out, much research is being devoted to the Slavonic Gospels, whereas very little is being devoted to the Apostol. Concerning research into the relationship between the Slavonic translation and the Greek original, Hannick indicates that Slavists often have an inadequate knowledge of the history of the Greek text, though this sort of knowledge is indispensable in these studies.

In order to show what meaning the Slavonic translation has for the field of New Testament textual criticism, Metzger and Hannick each analyze an excerpt from this translation. On pp. 90-96 Metzger analyzes the eighth chapter and certain other excerpts from the Gospel of St. Luke according to the *apparatus criticus* given by Vajs along with his reconstruction. On pp. 427-431 Hannick analyzes Rom. 13.11-14.4 from editions known as the Kiev Fragments [*Kievskiye Listky*], the remnants of a 10th century, missal in Church Slavonic, the 10th century Apostol of Yenina, and the 12th century Apostol of Christinopol.

Metzger's ultimate conclusion is that

the Slavonic translation corresponds to that type of Greek text which represents an early Byzantine form, but supplemented with a considerable number of Western and Alexandrine readings; the former he attributes in part to the historical circumstances surrounding the introduction of the Slavonic divine service. As far as the relationship of the Slavonic translation to Greek lectionaries is concerned, Metzger notes that the similarity here is not so pronounced as one would expect. He points out, however, that before a final judgement can be made about their relationship one must turn to older uncial lectionaries and also take into account the evolution of the Slavonic text itself in the first centuries of its existence.

At the conclusion of his analysis Metzger emphasizes that many readings contained in the Slavonic translation are of interest to textual critics of the New Testament and it is therefore difficult to understand the absence of data on the Slavonic translation in the critical apparatus of the newest editions of the Greek New Testament text.

Hannick interprets the material he has analyzed, proceeding from the scheme proposed by Horálek for the internal development of the Slavonic translation; he believes that the *Apostol of Yenina*, which contain the freest rendering of the Greek text, is closest of all to the initial translation. He assumes that in the reworking of the initial translation, scribes could have used not only a Greek text of the 9th-12th century Byzantine type, but also a Greek text with very ancient readings. In this connection he considers it imperative to study more carefully the history of the Slavonic manuscript tradition, casting aside the notion that there was one archetype for all the manuscripts, considering the possibility of a variety of sources for each manuscript copy, and carefully distinguishing the reworking of an old translation from the creation of an entirely new one.

In the concluding portion of his work (pp. 431-435) Hannick says that Slavonic manuscripts cannot be of use in restoring the most ancient text of the Greek New Testament, for they reflect the state of the Greek New Testament

text beginning with the 9th century. Hannick does not share Horálek's view that St. Cyril might have used ancient Greek manuscripts. Researches believe that a number of readings in the Slavonic manuscripts correspond to the most ancient Greek readings by virtue of the fact that there is no other material for comparison. Consequently Hannick's opinion diverges from Metzger's regarding the significance of the Slavonic translation for textual criticism of the New Testament. In his view, however, the study of Slavonic manuscripts can undoubtedly be of help in elucidating poorly studied Byzantine types of Greek texts, particularly the lectionary type.

Of considerable importance is Hannick's position that one must study the whole Slavonic Bible as a unit, without isolating the study of the Slavonic New Testament from the study of the Slavonic Old Testament, without accepting the premise that each of the two parts of the Bible is based on a different textual type of the Greek original.

Finally, Hannick stresses the irreplaceable exegetical significance of the Slavonic translation of the Bible.

Both of the works reviewed here incorporate a large body of material which are undoubtedly of great interest, representing as they do the various views regarding the Slavonic translation of the New Testament held in the past and present by Western scholars. One cannot help but agree with many of the opinions and positions of the authors. But they require above all certain refinements and additions to the facts and materials cited by the authors. Both of them, for example, fail to mention the texts from the Slavonic *Apostol* published by G. N. Voskresensky, figure 4101 which Metzger takes from a work published by I. E. Yevseyev in 1911 and cites as the number of Slavonic Bible manuscripts, refers in fact not to all Slavonic biblical manuscripts but only to those which contain the New Testament or parts of it, and consequently the number of Slavonic biblical manuscripts is considerably greater. Neither of the two authors cites A. V. Khailov's work *Toward a Study of the Text of the Genesis of the Prophet Moses in Old Slavonic Translation* (Warsaw,

2) which contains one of the best reviews of the history of the research done on the Cyrillo-Methodian translation from the end of the 18th century to the beginning of the 20th century. One can hardly believe, as Hannick does, that Croatian Glagolitic texts and quotations from the Bible cited in the monuments of ancient Slavonic literary culture were little used by scholars. It is sufficient to note that at the beginning of the 20th century the Russian Bible Commission paid a good deal of attention to both these groups of sources.

In the light of Hannick's absolutely correct position that one must study the history of the entire composition of the Slavonic Bible without limiting this study only to the Cyrillo-Methodian period and without isolating the study of the New Testament from that of the Old, it is difficult to comprehend the absence of references in his essay to very important works on the history of the Slavonic Bible which were published in our country at the beginning of the 20th century. It would be appropriate at this point to stress that in study-

ing the history of the Slavonic Bible, one must always bear in mind the history of concrete liturgical and non-liturgical forms of existence of the biblical text among the Slavs (aprakos-Gospels, paroemia, menaia, "chetyi" copies, copies with commentary, collections of various writings, chronicles, and so on and so forth).

Certain positions in the works under review cannot be accepted. For example, neither of the two authors mentions that in evaluating the different variants in Slavonic biblical manuscripts one must pay attention to the diverse significance of these variants for the text of the manuscript as a whole. One could hardly give unconditional support, as Hannick does, to the evolutionary scheme of the Slavonic Gospel text proposed by K. Horálek. According to him the initial translation was distinguished by the greatest freedom in its rendering of the Greek original, and that it contained no Greek words. In other words, the initial Slavonic translation displayed the least Greek linguistic interference. But this assertion scarcely accords with the fact that the



Archbishop Chrysanthus of Eleutheropolis writing in the Visitors' Book in the Kiev Convent of St. Simeon (Ascension), May 25, 1974. Second from left: Mother Superior of the convent, Hegumenia

Agnesa (see p. 13)

native language of Sts. Cyril and Methodius was Greek, and that they had had a Greek education.

A final note which is of principle significance: on pp. 432-434 Christian Hannick expresses extremely critical opinions of essays by A. I. Ivanov which appeared in the fifties in *The Journal of the Moscow Patriarchate*, and, intentionally or unintentionally, extends his criticism to the entire range of contemporary Russian Orthodox biblical exegesis and textual criticism, though there is no cause for such an

attitude. The views of A. I. Ivanov expressed in several articles, reflected private opinion. In evaluating the temporary state of the Russian Orthodox exegesis and textual criticism, one must take into account, primarily, the exegetical and textual problems solved in the Moscow Theological Seminary, by its professor, Archbishop Pitirim of Volokolamsk, and at the Leningrad Theological Academy, by the Leningrad Group.

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(Continued from p. 57)

be viewed as a manifestation of good will with respect to the Old Belief, and as a step toward reconciliation.

The Old Believers Pomor Church appreciates fully this step by the Russian Orthodox Patriarchal Church and recognizes that, through it, mutual alienation and enmity are removed and preconditions for better mutual understanding are created.

The Council established the article by I. I. Egorov, I. I. Nikitin and L. S. Mikhailov, "Toward Mutual Relations Between the Old Believers Pomor Church and the Russian Patriarchal Church," in the Old Believers Calendar for 1972, as a guide for preceptors and faithful of the Old Believers Pomor Church on the question of mutual relations with the Russian Orthodox Church.

The Council called on the children of the Old Believers Pomor Church to live in peace and

Christian love with representatives of all Churches, with all men, preserving unaltered the immemorial orthodox belief in Christ, immortal Russian piety in the spirit of truth, the traditions of the Church and the traditions of the holy fathers.

The Council passed resolutions on various questions of a canonical character and on those relating to the divine service.

Ivan Isayevich Egorov was unanimously elected Chairman of the Supreme Old Believers' Council.

Preceptor Iosif Ivanovich Nikitin was unanimously reelected Chairman of the Theological Commission of the Supreme Old Believers' Council.

The Council likewise elected the Auditing Commission of the Supreme Old Believers' Council in the Lithuanian SSR.

The Council ratified a Message to all preceptors and faithful of its Church.

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URCHES OF ARKHANGELSK. Above: the
Cathedral of St. Elijah and its bell-tower (left).
Below: the Church of All Saints in the Kuznechensky
Cemetery (left) and the Church of St. Martin
Confessor in Solombala



